HISTORY

HIGHER SECONDARY – FIRST YEAR

Vol. II





TAMILNADU TEXTBOOK SOCIETY

HISTORY

(INDIAN CIVILISATION)

Vol. II

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"Indian Society" will be issued separately.

CHAPTER VIII

RELIGION AND INDIAN CULTURE

Introduction

India is a land of many religions and the Indians are noted for their religious spirit. From very ancient times, Indians cared more for their achievements in the spiritual rather than the material field. Therefore India became a vast treasure house of spiritual knowledge which is enshrined in the various scriptures such as Upanishads, Bhagavadgita, Dharmasastras, Ramayana, Mahabharatha etc. Indian philosophy contained in the Upanishads has been considered by Scopenhauer, a German scholar 'not only the solace of his life but also as the solace of his death.' It is the religious temperament of the Indian people which made them to accept Gandhiji as the leader of the freedom struggle by non-violent methods. Gandhiji was able to rouse the Indian masses only by appealing to their religious sense. Besides Hinduism which is the major religion of India, we have here the followers of almost all the religions of the world such as Islam, Christianity, Zoroastrianism etc. Therefore a proper understanding of the Indian civilization is almost impossible without a knowledge of the various religions which are prevalent in our country.

The Religion of the Indus Valley People

Continuity of culture is perhaps the most characteristic feature of the Indian civilization. It is remarkable that the Gods and Goddesses worshipped by the Indus Valley people (3250–2750) B.C.) are still worshipped by the Hindus. Thus the Indus people worshipped the figure of a male god sitting in a yogic posture and surrounded by animals. The figure has been found in one of the seals. Since it is sitting erect in yoga pose, it is identified with *Siva* of later day Hinduism. Siva is also called as *Pasupathi* meaning Lord of the animals. The animals found around the figure of the above God make us infer that it must be *Pasupathi*. The two horns of the God might have become the Trisula of Siva later on. Further a number of stone figures resembling the *Shiva*-

linga have also been discovered in the Indus Valley. From that we may infer that *Shiva* was worshipped by the Indus people in the form of *Linga* also.

Many figures of the Mother-Goddess also have been unearthed in the Indus Valley cities. The Mother-Goddess is represented on pottery, seals and armlets. In one seal, a goat and a man with a knife are found near the Mother-Goddess. From this some scholars infer that animal sacrifice was also made to Goddesses. In one of the figures a tree is coming out of her womb. Perhaps it represented a fertility goddess. Mother-Goddess worship seems to have been more popular than the worship of male gods among the Indus Valley people.

In addition to *Shiva* and *Shakti*, the Indus Valley people also worshipped trees, animals and spirits. *Naga* or serpent worship was very popular. Bulls, tigers, rhinoceros, elephants, crocodiles seem to have been worshipped. The existence of the miniature clay models of these animals suggest the worship of the same. The representation of single Trees, and Trees with human form suggest the worship of Trees. It is significant to note that Hindus even now worship the bulls, cows, nagas and trees. The figure of the *Swastik* symbol and the wheel in some of the seals make us believe that Sun was also being worshipped symbolically at least, if not really.

Section A: Vedic Religion

(a) Early Vedic Period

The Aryans of the Early Vedic period seem to have followed a simple and plain religion. They worshipped several Gods and Goddesses which were no more than the forces of nature. They deified them because of the tremendous powers they exhibited. These forces were later on divorced from the objects they had originally represented and worshipped by themselves. The gods of the Rig Vedic period numbered thirty three.

Father *Dyaus* (Sky), the shining God of Heaven, and the Mother *Prithvi*, the mother goddess were among the oldest deities of the Aryans. They were later on overshadowed by *Varuna* the God of

Sky and *Indra* the God of thunder and rain. *Varuna* was the most sublime God of the Vedic Pantheon. He was the embodiment of truth and righteousness and guardian of the moral and cosmic order (rita). He was conceived as the omniscient ruler of the universe, from whose watchful eye, no sinner could escape. People turned to him for forgiveness of sin. He was also the controller o the cosmic waters. Therefore the Aryans who took to agriculture as the major occupation turned to him for the boon of rain. He was supposed to preside over 'weather, seas, wells, rivers, streams etc.'

Indra was the god of war, who with his weapon of thunderbolt destroyed the forts of his enemies. Therefore he was called as *Purandra* and Aryans invoked his blessings for the destruction of the huge forts of their enemies. He was also supposed to fight with the atmospheric demons called *Vritras*, smite them with his thunderbolt, release the rainwaters stolen by them and make them fall into the streams and rivers. Thus he occupied the primemost place among the Vedic gods. In the later day Hinduism Indra became a minor deity presiding over the paradise of bliss where heroic souls go for enjoyment after death.

The *Sun-God* was worshipped as a separate God at each stage of his heavenly course. At the dawn it was worshipped as a charming goddess called *Ushas*. The *Gayatri mantra* uttered by every Brahman at the sunrise is in praise of *Ushas*. Sometimes after the dawn it was worshipped as *Pushan* (the Nourisher) *Vishnu* (the wide-striding Sun) and *Savitri* (Enlivener). the *Asvins* were the twins representing the two horses which dragged the chariot of Sun. They became Gods of healing later on.

Agni or fire was the next important God. He was considered as the messenger who conveyed the offerings of devotees to the various Gods. Therefore the Aryans made their offerings to the Gods only through the Fire. Animals, gold, silk, grain, were thrown into sacrificial fire with the hope that they would be carried to the respective gods to whom they are offered. Indeed, without Agni, no Vedic form of worship, or ritual was possible. Fire like rain is indispensable for day to day life and it seems to have been worshipped both for its constructive as well as destructive powers.

Soma was the god of liquor, worshipped for its inspiring qualities. It was a juice prepared from the roots of Soma plant which grow on the slopes of Himalayan mountains. At the time of sacrifice and war the Aryans drank the liquor and danced with joy. Soma sacrifice became the centre of Vedic ritual for it was offered to Gods at all rituals or sacrifices. Its exhilerating effects were supposed to exalt a person to the heavens. It was also identified with the moon who controls vegetation and whose cup is for ever filling and emptying as he waxes and wanes.

There were also many other minor Gods such as Vayu (God of Wind), Maruts (Storm God) *Rudra* (God, of Thunder), *Parjanya* (God of Rain), *Saraswathi* (River Goddess), etc.

Abstract qualities like anger were also personified and worshipped as Gods. Thus Faith was worshipped as *Sraddha* and anger as *Manyu.* *Prajapathi* was the Lord of Creatures, *Viswakarman* was the Lord of creation and *Vidhatri* the ordainer of the Universe.

As Prof. Maxmuller says, ' Everything that impressed the soul, with awe or was regarded as capable of exercising a good or evil influence on man, might in the vedic age still become a direct object not only of adoration but of prayer.'

Thus the Rig Vedic Aryans worshipped the personification of the phenomenon of Nature. There were no temples, no altars and no hereditary priesthood. Every householder was himself a priest. He propitiated the Gods by throwing the offerings in the fire. The Gods were human in form and mostly males. Only very few female goddesses were worshipped. They believed in life after death and talked of the *Pithruloka* (Land of the Ancestors) where the souls went after death and rewarded and punished by *Yama* the king of the dead according to the nature of their deeds. They do not seem to have believed in the idea of rebirth. Though they worshipped many Gods, ultimately they realized the existence of one supreme force activating all the created worlds. So they declared ' *Ekam Sat, Baghuta Vadanti* '—God is one but it is described differently by different sages. (Rig Veda, Mandal X, 82). Thus we find in the Rig Veda a tendency towards monotheism amidst the apparent polytheism.

(b) Later Vedic Period

During the later Vedic period, the religion of the Aryans had undergone a great and significant change. The old gods such as *Varuna*, *Indra* and *Surya* are relegated to the back- ground and were replaced by the Trimurthis called *Brahma*; *Vishnu* and *Siva* conceived as the creator, preserver and destroyer of the Universe. *Rudra*, an early Vedic God was identified with the local god of vegetation and was termed as *Siva*. He soon came to be regarded as the Great God (Mahadeva) and the lord of the animate beings (Pasupati). He also came to be known as *Sankara* or one who destroys everything. *Vishnu* a solar god of early vedic period was raised to the position of *Varuna* and was regarded as a sublime deity, the source of cosmic and moral order, the preserver of the universe, the deliverer of people from all distress and sufferings. His place of residence called *Vaikuntam* or *Paramapadam* was considered to be an abode of infinite bliss and became the goal of all his devotees. The ***Prajapathi*** of early vedic period became the Brahma of later Vedic age. The worship of *Vasudeva* identified with *Vishnu* and later with *Krishna* also became popular during this period. Minor deities such as *Gandharvas, Apsaras* and *Nagas* were also worshipped. Worship of trees, rivers and local godlings also became popular. Belief in evil Spirits and the employment of charms and spells to control them, the use of mantras or magic formulae to cure diseases etc. paved the way for the growth of popular Hinduism.

During this period sacrifices and domestic ritual became more and more elaborate and complicated. The importance of sacrifice was magnified without any proportion, and it was believed that even Gods were subordinate to them. If properly performed gods must obey the man. Elaborate hymns were to be uttered at the time of sacrifice and even a slight mistake in uttering them was enough to doom him for ever. Meticulous care was taken in the performance of sacrifices. Therefore the necessity for a separate priestly class called *Brahmanas* arose. Since sacrifice was considered as omnipotent, the Brahmans who performed them came to be respected in the society more than anybody else. A regular science of sacrifice developed. There are references to sacrifices which went on for several years and required the services of seventeen

priests. Domestic rituals were described in the *Grihya Sutras* while the duties of the householder were elaborated by the *Dharmasastras*. The duties to be performed by a man were termed as *Varnasrama Dharma*. *Varna Dharma* consisted in the duties of the four castes while *Asrama Dharma* described the duties of man as a student (Brahmacharya asrama) householder (Grihastha), forest dweller (Vanaprastha) and hermit (Sanyasa). Truth, performance of duty (Dharma), respect for parents, love of fellow beings and abstinence from theft, murder and adultery were considered as the hall mark of good life.

During this period, there arose some *Rishis* who became fed up with ceremonies and pondered over the ultimate problems of life such as birth, death, life after death etc. They composed *Upanishads* which contain the quintessence of Indian philosophy. They distinguished between the perishable body and matter and the imperishable *Atman* residing in every body. The *Atman* or soul though tiny is part of the cosmic soul permeating the whole universe. These *Jivatmas* enter into innumerable bodies and pass through the cycle of births and deaths owing to the effects of their *Karmas* or actions. So every one must perform good actions and overcome the effects of bad actions. Then one must give up good actions also and devote oneself to the investigation into ***Brahman***, the all pervading supreme soul. By proper practice and discrimination individual soul can merge with the cosmic soul even as salt melts into sea-water. When it is accomplished, the soul attains *Moksha* or deliverance from reincarnation. Thus the Upanishads created new doctrines in Hinduism such as *Karma* theory, (that everyone must suffer or enjoy for his actions) transmigration of souls, rebirth and *Moksha*. They were common to both Buddhism and Jainism. Asceticism or renunciation of the worldly pleasures was glorified during this period as it was believed that only by non-attachment to this illusory world and its pleasures one can attain the Brahman, the everlasting intelligence full of bliss (*Sat*, *Chit*, *Ananda*).

(c) Epic Period

During the period of the Epics, the *Mahabharatha* and *Ramayana* the concept of *Avatar* entered into Hinduism. It was believed that Vishnu took ten *Avatars* or manifestations in order to save

the world from the menace of *Rakshasas* or evil geniuses. '*Dushta Nigraha* and *Sishta Paripalana*' (Punishment of the wicked and Preservation of the righteous) was the aim of all incarnations. Vishnu took the form of a fish (Machchavatar) tortoise (Kurmavatar) man-lion (Narasimhavathara) and so on, to punish evil doers. During the period of *Mahabharatha*, he took the form of *Krishna*, the friend, philosopher and guide of the *Pandavas* the righteous. He helped the *Pandavas* to destroy the *Gowravas* who were the embodiment of evil. Krishna exhorted Arjuna to fight against his own relatives, as a part of his duty. His teachings to Arjuna have been elaborated in Bhagavad Gita which may be regarded as the Bible of the Hindus. It talks of four methods to attain salvation. Ordinary people can attain Moksha by doing their duties prescribed by scriptures without worrying about the results. Work without expectation of reward is called *Nishkamya Karma*. The practice of this is called *Karma Yoga*. One can attain *Moksha* by completely surrendering to god and paying devotion to Him. It is *Bhakti yoga* (path of devotion). By practising various methods of controlling the body and mind one can attain the same goal. It is *Raja Yoga* (the path of discipline). Lastly one can attain Moksha by the path of pure intelligence i.e. by investigating into the true nature of *Atman* and *paramatman* and contemplating over it. It is called the *Gnana Marga* or the path of discrimination.

During the period of Ramayana, Vishnu incarnated Himself as the benevolent king *Rama* in order to destroy the demon king *Ravana*. *Rama* embodied in himself all the good qualities of a man. The teachings of sage *Vashista* to him is known as *Vāshistam* which is as valuable as Bhagavadgita.

(d) Growth of Hinduism

Rama and *Krishna* became gods to the Hindus who built temples for them all over India. Rama's devoted servant *Hanuman* also became a god. More and more gods and goddesses came to be included in the Hindu pantheon. Vishnu's consort became the goddess of wealth, *Lakshmi*. There are *Ashtalakshmis* or eight kinds of Lakshmi. The consort of Brahma became *Saraswathi* the goddess of learning. Uma the consort of Siva became

a goddess of benefaction. When she became angry and indulged in destruction she came to be known as *Kali* or Durga. The Bengalis are ardent worshippers of Kali. Thus *Shakti* (the primordial energy) the consort of Siva is worshipped in various forms. In Tantric worship a young damsel is worshipped as Kali. Sexual energy is sublimated into spiritual energy in *Tantric rituals*. The sons of Uma, known as *Skanda* and *Vinayaka* also became separate gods to Hindus. *Skanda* is described as *Karthikeya* with six faces. He is identified with *Murugan*, the god of the Tamils. Murugan is worshipped as the embodiment of beauty, youthfulness, divinity and fragrance. His vehicle is peacock and his banner contains the cock. He is described in Kandapurana as a destroyer of demons and preserver of Devas (angels). *Vinayaka* the elephant-headed God is another son of *Siva* and *Uma*. He is worshipped as the God of wisdom all over India. It is customary to remember him before starting any work because he is supposed to have the powers of removing all obstructions. His another name is *Vigneswara* meaning the remover of all obstacles.

The worship of all the above deities, the separate rules and regulations for each one of them gradually led to the formation of different sects in Hinduism. The worshippers of Siva established *Saivism*. It throve much in Kashmir. The worship of Siva as a dancer (*Nataraja*) at the time of the destruction of the world has become very popular in Tamil Nadu. *Periapuranam* in Tamil describes the devotional activities of 63 Saivite saints called *Nayanmars*. There are Saivite *Agamas* in Sanskrit which prescribe rules and regulations for building of temples and performance of *pooja* to the *Sivalingas* in temples. Like Bagavadgita, Saivism also talks of four paths of attaining godhood: *Sariyai*, *Kiriyai*, *yogam* and *gnanam*. Of these the *kriya* or *Bhakti Marga* is considered as more important and easier in the modern days of stress and strain. The *Kapalikas* and *Bairagis* advocate asceticism as the best path. God Siva is called as *Pathi* and the individual soul is called *Pasu*. When the *Pasu* is freed from *Pasam* or attachment to this world it reaches the feet of God Siva and enjoys supreme bliss.

The worshippers of Vishnu established a separate sect called *Vaishnavism*. Sri Ramanuja of Tamil Nadu popularised Vaishnavism. It was he who systematized the methods of worship and

organized the devotees into one sect. *Srirangam* became the spiritual capital of *Srivaishnavites*. Before him the *Alwars* popularised Vaishnavism in Tamil Nadu by their soul thrilling devotional songs. The Bhakthi movement thus started during the Pallava period, gained momentum during the Imperial Chola period. During the Muslim period *Ramanand*, and others popularised the worship of Rama while *Chaitanya* and *Mirabai* spread the *Krishna Cult* among the people. The saints of Maharashtra popularised the cult of *Vittoba*, who is also another form of Vishnu. Thus Vaishnavism took various forms in various places. Some among the Krishna worshippers indulged in sexual aberrations and spoiled the name of Vaishnavism. Originally Vaishnavism preached the worship of one God and castelessness among the devotees.

Both Vaishnavism and Saivism broke up into many small sects in course of time. Thus among Vaishnavites of Tamil Nadu there are two sects namely *Vada Kalai* (North oriented) and *Ten Kalai* (South oriented). Among Saivites there are the *Vira Saivites* of Karnataka and *Adi Saivites* of Chidambaram.

Worshippers of Lord Subramanya or Kumara organized themselves into a separate sect known as *Gowmaram*. The worshipping of Lord Ganesa or Vigneswara is called as *Ganathipathyam*. The sun worship is called *Souram*. The worship of Sakthi is called *Saktham*. Thus there are six major sects in Hinduism, namely *Saivism*, *Vaishnavism*, *Saktham*, *Souram Gowmaram*, and *Ganathipathyam*.

There are three major philosophies in Hinduism, the *Advaitha* of Sankara, the *Vishistadvaitha* of Ramanuja and *Dwaitha* of Madhwacharya. Sankara taught Monism and declared that there is only one Reality, *Brahman*. The Tirimurthis, the universe and its creatures are the same as *Brahman*. It is owing to ignorance and illusion they appear to be different. When knowledge or *gnana* dawns every soul will realize itself as the cosmic soul, *Brahman*. According to Ramanuja, the individual soul is distinct from *Parabrahmam* or the cosmic soul. By devotion or *Bhakti*, a soul can reach *Vaikunda* the abode of Narayana and attain His feet which is supreme bliss. But the soul can never become one with *parabrahmam*. Madhwa condemned the monism of Sankara and maintained that the human soul, Vishnu or god and matter were

quite distinct. Human soul can be saved only by the grace of Vishnu. Evil and impure souls are predestined to damnation.

The philosophies are of course meant for intellectuals. The ordinary man worships god in the temples in the form of an icon. Brahman priests perform the pujas by uttering Vedic or Agamic mantras in Sanskrit and offer the fruits and coconuts of the devotees to the gods. Holy ashes and *kumkum* are given as *prasadam* or holy relics to devotees. The temple is the purest place and therefore one cannot enter it without taking bath in a tank in front of the temple. Even then the caste Hindus can go only upto the *garbha gṛaha* (sanctum sanctorum) while the untouchables should stand outside the temples. Only the priests can enter the garbha griha, and touch the idols. The metallic idols of gods are bathed and *pujas* are performed at least three times a day. The idols are treated as kings for all practical purposes. On festive occasions they are taken in procession.

The habit of sacrificing animals and birds to gods has been largely discontinued. But it is practised even now in the temples of some goddesses. There was a time when female children were sacrificed to goddesses. Among the *Kapalikas* and *Bairahis* horrible practices were found. They took alms in human skulls and consumed human flesh. The Tantric practisers, indulged in promiscuous sexual intercourse and drinking at the time of puja. But slowly such practices were given up.

In spite of the bewildering variety in the Hindu religion there is an underlying unity. The Hindu gods are related to one another. They are in fact a family of gods and therefore while a devotee is worshipping his particular god develops no animosity towards other gods. He treats them as relatives to his own god. Further he thinks that all the gods are different manifestations of the *parabrahmam* the supreme soul. Rig Veda and Gita teach tolerence and declare that even as all rivers go towards the ocean and become one with it, so also all religious sects lead to the same goal. All the Hindus perform the same kind of rituals in the temples and in their houses during marriages, funerals etc. The performance of Sraddha (ceremony to propitiate ancestral spirits) is a must for every Hindu. They believe in the *Karma* theory, theory of rebirth

and Moksha. They believe in heaven (Swarga) and hell (Naraga). They have faith in the holiness of certain rivers like Ganges and pilgrim centres like Benares and Rameswaram. They have thus common pilgrim centres, common gods and common festivals such as *Diwali* and *Navarathri*. Even their superstitions such as the habit of beginning a job at auspicious moments are common. They accept Brahmans as their priests and sanskrit as the holy language. They have the common epics, Mahabharatha and Ramayana and the 18 puranas which they enjoy hearing from Bagavathas. They believe in the Varnashrama Dharma though its evil effects are given up at present.

The ideals of all Hindus are the same all over India. They are four in number i.e. *Dharma, Artha, Kama,* and *Moksha*. Every Hindu is expected to follow the *Dharma* or the duties enjoined by the Dharmasastras. Though the caste rules and taboos prescribed by them are obnoxious, by and large the ethical code prescribed by the Hindu scriptures are wholesome. Emphasis is placed on chastity, hospitality, honesty, piety, charity, patience, freedom from envy, freedom from greed, compassion, love, forgiveness, tolerence and doing ones duties without any thought of reward. The second ideal is *Artha* or the art of acquiring wealth and power by righteous methods, for after all without wealth worldly life is not possible. Thirdly, *Kama* or the enjoyment of the pleasures of flesh within certain limits. Hinduism is not a religion which condemns worldly pleasures outright. Though it extols a sanyasin's life, the householder also is praised and he is asked to live a life of charity, piety and usefulness to others. The final goal of every Hindu is the attainment of *Moksha* which will come by practising non-attachment to this mundane world. It will come automatically during the old age when man retires from active life. During that period one can attain Moksha by performing *Nishkamya Karma* or selfless service to others, or by *Bhakthi* or *Yoga*, or *Gnana*. These are the four *Purusharthas* or ideals of Hinduism in which every Hindu worth his name believes in. Since there are no prophets, Bible or set rules in Hinduism the methods to realize the ideals are chosen and adopted by every Hindu according to his own individual taste and choice.

Section B: Buddhism

Buddhism, like Islam and Christianity is one of the great world religions of modern times. It is the religion of millions of people living in the South and South East Asian countries such as Japan, China, Burma, Indonesia etc. But it was in India, it was born and reared. It arose in India, along with Jainism as a sort of reform movement to correct some of the evils which crept into the Hindu religion. The ceremonies prescribed by Vedas and Smritis were too costly and cumbersome for an lordinary man. The sacrifice of

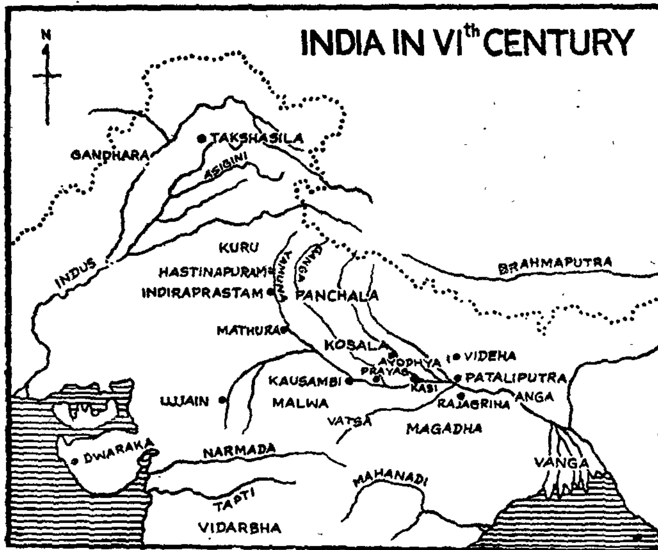


Fig. 7—India in VIth century

useful animals such as sheep, cows and bulls in the name of god, was revolting to many a tender heart. The philosophy taught by Upanishads was too subtle to be understood by the ordinary people. A sort of middle path was needed by every one and that was Buddhism. It was easy to practise and unlike Hinduism, it was open to all irrespective of the caste to which he or she belonged. Thus it catered to the specific needs of India in the 6th century B.C.

(a) Gautama Buddha

Gautama Buddha, a contemporary of Mahavira was the real founder of Buddhism, though previous Buddhas such as *Konakamuni* are spoken of by tradition. He was the son of Suddhodhana, the chief of the Sakya clan of Kapilavastu in Nepal Tarai. His mother was Maya, who gave birth to Gautama in 567 B.C. and died seven days after. Earlier, i.e. when she had conceived, she had a peculiar dream in which she was taken to a divine lake in the Himalayas, where she was bathed by divine damsels, and then a great white elephant with a lotus flower entered her side. Astrologers interpreted the dream as signifying the birth of an universal emperor or teacher to her. Therfore Suddodhana wanted to bring up his son as an emperor rather than allowing him to become a saint. He surrounded the prince with all the comforts and conveniences of life. He was married to an accomplished princess, Yasodhara who gave him a child called Raghula. Life was full of pleasure for both of them. But, as destiny would have it Siddhartha by chance came across an old man with tottering steps, a sick man shivering with fever and boils all over the body, a corpse followed by mourners and an ascetic who was full of peace and happiness. The first three sights revealed to him the hollowness of the worldly pleasures and the reality of misery all around. His inquisitive mind wanted to find out the causes for suffering in the world. The calm face of the ascetic attracted him. Therefore after the birth of his son, he left his palace in the midnight and went into the forest. Thus he renounced the world at the age of twenty nine.



Fig. 8—Gautama Buddha

After leaving the palace, he wandered aimlessly and searched for truth. He sat under the feet of some Brahman teachers, and heard their discourses. But he was not satisfied with them. He then

entered into the Uruvela forests and performed severe penances. His body was reduced to a mere skeleton. But even then he could not find out the truth. Therefore he gave up his austerities and began eating food, given by a peasant girl. His five companions on seeing it, left him and went away. He then sat under a pipal tree and resolved not to stir out until he got enlightenment. Mara the god of love tried to tempt him in vain. After 49 days of meditation Gautama got the answers for his problems. He became enlightened and understood the cause for suffering and the method to remove them. Thereafter he came to be known as the Buddha or the Enlightened. The tree under which he got enlightenment came to be known as the Bodhi tree, or the tree of wisdom.

After his enlightenment Buddha went to Benares, where he gave his first sermon at the Deer park. His five companions who left him earlier, were convinced of his greatness and became his first disciples. They were soon joined by fifty young ascetics. He and his disciples wandered far and wide and spread the gospel of Buddhism. Kings like Presenajit of Kosala, Bimbisara and Ajatha Satru of Magadha extended their patronage to him. He advised them that true conquest was not that of violence but was conquest by love, mercy and compassion by which the goodwill of the people could be earned. Rich people came out to contribute their mite to the propagation of his ideas. One Anada Pindika a rich merchant gave him 540 million gold coins. Amba Pali, a courtesan donated him with a grove. Vishaka a widow contributed 270 million gold coins. Buddha utilized this amount to build viharas or monasteries for monks. Buddha became popular since he prevented people from sacrificing animals in the name of Gods. People simply adored him as Bagavan (God) Buddha. For over forty years the Buddha preached his doctrines and then breathed his last at Kusinagara at the ripe old age of eighty. When his body was cremated there was a virtual scramble among dignitaries to have a share of his ashes.

(b) Teachings of Buddha

Like Mahavira, Buddha also taught that the goal of life is to attain Nirvana or liberation from the cycle of births and deaths. Birth and sorrow are caused by desire and when all desires cease one is freed from rebirth. Thus he declared the 'Four Great Truths' as follows:

1. **Life is full of sorrow.**
2. Sorrow is caused by desire.
3. Unfulfilled desire causes rebirth.
4. When desire ceases, rebirth ceases and that is Nirvana or liberation.

How to overcome desire is the next question asked by an aspirant. Buddha answered it by saying that desire could be overcome by following the Eight fold path, namely

(1) Right faith (in the four great Truths), (2) Right thought, (3) Right speech, (4) Right action, (5) Right livelihood, (6) Right effort, (7) Right watchfulness, (8) Right contemplation.

This eight fold path was a middle course or Madhya marga which was neither extreme asceticism nor total indulgence. It is a practical code of Ethics, which can be observed easily by everyone. Some German scholars have suggested that Buddha's teachings were a sort of escapism from the difficulties of life. They are of opinion that Buddha's teachings would lead to laziness and inactivity since he wants to put an end to all cravings. They point out that without a deep craving or desire, no achievement is possible, in this world. But, their assumptions are far from true because Buddha has advocated positive action in the place of negative inaction. He placed before his followers ten commandments to be scrupulously practised. They are purity of conduct, truthfulness, love and benevolence, obedience to parents, respect for elders, non-drinking, charity and kindness to all living creatures. Of these the last one was the essence of all his teachings. It was nothing but Gandhiji's doctrine of Ahimsa or non-injury to all, in thought word and deed. His whole life was permeated by his doctrine. He himself personally interfered and saved thousands of animals from being sacrificed to Gods. But he did not carry his Ahimsa doctrine to the extremes like Mahavira. He allowed meat-eating on certain conditions.

Like Mahavira, Buddha also did not talk about God, Hell or Heaven, believe in the authority of the vedas and the caste system. But he believed in the karma theory and declared that behind every happening there is a cause. As a man sows he reaps. One cannot

escape from the evil effects of sinful acts. So also by performing good actions one could become happy. By ones own effort one can free himself from the cycle of births and deaths. Intermediaries are of no value.

Buddha organized monasteries in which the monks lived and practised Buddhism. There were also a few nunneries. But the nuns were not allowed to talk to the monks alone. Monks and nuns were expected to lead very simple and austere lives. They should abstain from all kinds of injury to living beings, covetousness, sensuousness, false speech, drink, over-eating, singing, dancing, using garlands, jewellery and perfumes, using a high or broad bed, and receiving gifts of gold and silver. Strict celibacy was enforced on all of them. They must shave their heads completely, put on yellow dress and take oaths of fidelity to the Buddha, Dharma and Sangah.

(c) Growth of Buddhism

Even during the lifetime of Buddha, his doctrines had a large following. It was due to various reasons such as the simplicity of his teachings, moderation, patronage extended by kings, democratic nature and last but not the least, the endearing and magnetic personality of Buddha himself. After the Nirvana of Buddha, the First Buddhist Council was held in 483 B.C. near Rajgriha to compile the teachings of Buddha. About 500 monks took part in the council. Ananda, the first disciple of Buddha recited and compiled the *sutta pitaka* or the book of law dealing with the sermons of Buddha as heard by him. Pitaka means the basket of law. Upali another disciple of Buddha recited and compiled *Vinaya pitaka* or the book of law dealing with the rules and regulations governing the conduct of the monks and nuns.

A century later disputes arose among the monks with regard to the observance of certain rules. They were particularly divided on the point whether they should accept gold or silver from patrons or not. Therefore a second council was convened at Vaisali in 383 B.C. The council could not arrive at any consensus regarding monastic discipline. Therefore a schism arose among the followers of Buddha. Those who accepted the vinaya pitaka were called as *Sthaviras* or *Theravadins* and the rebels were called as *Mahasanghikas*.

The third council was held in 250 B.C. at Pataliputra under the patronage of Asoka. The council was presided over by Moggaliputta Tissa. It aimed at ending all kinds of divisions among the Buddhists. It made a new classification of the Buddhist canonical tenets by the addition of a third pitaka called *Abhidhamma pitaka* which contained the philosophical interpretations of the teachings of Buddha. The Theravadin school of Buddhism or Hinayanism (Little Vehicle) was accepted as the true religion of the Buddha. Those who did not accept it were expelled from the Buddhist church.

The fourth council was held during the reign of Kanishka in Kashmir under the leadership of the great Buddhist scholars, Vasumitra and Asvaghosa. It was attended by 500 monks. The council tried to settle the disputes between the various sects of Buddhism. It also compiled commentaries called *Vibhashas* for the three great pitakas.

During the period of Harsha (6th & 7th century) Buddhism became the state religion and was spread all over India. The Nalanda university trained Buddhist monks, not only from India but also from the countries of South and South East Asia.

Thus Buddhism was lucky to have the patronage of three great kings of ancient India, Asoka, Kanishka and Harsha. Under their patronage Buddhism spread not only to the various parts of India but also, to the neighbouring countries such as Ceylon, Burma, Siam, Loas, Cambodia, China, Japan, Indonesia etc. Chinese travellers such as Fahiaen, Hiuen Tsang and Itsing visited India to see the holy places connected with the Buddha.

Mahayanism

The early Buddhism called Hinayanism was very much different from its later development called Mahayanism or the Great Vehicle. Hinayanism did not talk about God and did not advocate the worship of God or the Buddha. It taught that one should attain salvation by ones own effort. It however allowed the worship of some of the articles connected with Buddha and his remains such as his umbrella, his shoes, stupa (tomb of his ashes) the Bodhi tree etc. But in course of time the Buddhists began to worship the image of

Buddha himself. During the period of Kanishka and after, the images of Buddha were made in large numbers, after the model of Greek Gods. A new art which was a mixture of Indian and Greek systems of sculpture arose in India. It was known as Gandhara school of sculpture.

Temples were built for the Buddha, processions were held and festivals were organized in honour of him. Flowers and fruits were offered to the image and incense was burnt before it. Along with the Buddha, Bodhisatvas or perfected individuals who were semi-divine were also worshipped. It was believed that Bodhisatvas would shoulder the results of all sins performed by the devotees and lead them to heaven. The original self-reliance was given up and dependence on intermediaries arose. Conception of heaven (Sukhavati) and hell arose. The belief in ceremonies, mantra, (holy syllable) and Tantra (holy rituals), Bhakti (devotion) increased day by day. The difference between Hinduism and Buddhism became very thin owing to the growth of all these ideas. The Mahayanists themselves were divided into two sects i.e. *Madhyamika* and *yogachara* the former claiming the unreality of the world and Nirvana and the latter emphasizing the reality of Nirvana and the unreality of the world. Vasubandhu a great scholar under Samudragupta belonged to the Yogachara school of Buddhism.

(d) Decline of Buddhism

Buddhism which was once the greatest religion of India, has at long last disappeared from the land of its origin. It was due to both internal as well as external causes. Buddhism, as a religion lost its individuality and became very similar to Hinduism owing to the growth of image worship, conception of heaven and hell and rituals. Therefore people lost all their admiration for it. Hindus found no difference between their religion and Mahayanism. They freely mingled with Buddhist festivals and ceremonies. They even considered Buddha as one of the Avatars of Vishnu. Hinduism absorbed almost all the principles of Buddhism.

The revival of Hinduism by great teachers like Sankara and Ramanuja gave a death blow to Buddhism. The Advaitha philosophy of Sankara appealed to the intellectuals more than the

Sunyavadha of Buddhism. Sankara himself defeated many Buddhists in disputation and established the predominance of Buddhism. The Bhakthi movement started by the Alwars, Nayanmars and Sri Ramanuja of South India appealed to the masses since it was catholic and easy to follow. The ordinary people were weaned away from Buddhism by such movements.

Buddhist monasteries in course of time became a hot bed of corruption and immorality. The monks and nuns instead of acting as guardians of virtue became purveyers of vice. They gave up the essence of Buddhism and indulged in meaningless disputation about the trifles. The undue importance given to monks in Buddhism and their depravity in practice, discredited it in the eyes of the public.

Lack of royal patronage was one cause of its decline. After Harsha or even Asoka, the kings patronised Hinduism rather than Buddhism. Pushyamitra Sunga who came after the Mauryas, Miharakula, the Hun emperor and Sasanka the ruler of Bengal were not only followers of Hinduism but also persecutors of Buddhism.

Owing to all these reasons Buddhism gradually disappeared from the major portions of India. It had a precarious existence only in Eastern India. But when Muhammed Bin Bakthiar Khilji conquered Bengal in the 12th century and suppressed Buddhism by persecution, its death-knell was sounded. Buddhist monks and nuns of Bengal escaped to Nepal and Tibet. After that Buddhism died a natural death in India.

(e) Contribution of Buddhism to Indian Culture

Buddhism gave to India a noble ethical code which emphasized among other things love, compassion and non-injury (Ahimsa) to living creatures, in word, deed and thought. It emphasized the importance of purity and charity in the place of meaningless ceremonies. These teachings of Buddha produced such great kings as Asoka, Kanishka and Harsha. Asoka popularised Buddha's doctrines of tolerence, pacifism and service to fellow-beings. Asokas principles of tolerence and co-existence influenced Indian culture more than anything else and they have become the basis of India's foreign policy at present.

Buddhism influenced Hinduism to a large extent. Hindus copied the Buddhists in building, temples and worshipping their Gods in the human form. The vegetarianism of the high caste Hindus was borrowed from the Buddhists. The numerous Mats (monasteries) established by Saivities and Vaishnavites all over India derived their inspiration from Buddhist viharas. The various chatras or rest houses, hospitals, pinjarapoles and Go-shalas built by Hindus were influenced by the example of Asoka. The habit of sacrificing animals to God was slowly given up by the Hindus only due to the teachings of Buddha.

Buddhism gave a fillip to vernaculuars or local languages as the Monks spread the gospel of Buddhism through the mother tongue of the people.

It also made immense contribution to Indian art and architecture. The stupas at Sanchi with its gorgeous sculpture, Bharhut and Amaravati, the pillars of Asoka, the cave temples of Kanheri (Bombay) Karla (Poona) and Nasik are considered to be the best specimens of Indian art. So also the paintings at Ajanta, Bagh and sigiria (Ceylon) have earned world-wide fame.

Buddhism has vastly influenced the culture of the South and South East Asian countries and is still a living religion in many of those countries.

Section C: Jainism

(a) Origin

Jainism is one of the oldest religions of India. According to Jain tradition, it was originated by Rishaba, who was the first Tirtangara or prophet. Tirtangara means one who can help people to cross the ocean of births and deaths. The name of Rishaba is mentioned in the Rig veda. Vishnupurana and Bhagavatpurana refer to him as an avatar (incarnation) of Narayana. The twenty third Tirtangara is said to be one Parsava, who lived 250 years before Mahavira. He was a kshatriya by birth, and was the son of Asvagoshan the king of Kasi. He renounced the world after ruling his country for 30 years and practised meditation. He got enlightenment after 84 days of meditation. He attained the state

of Kaivalya (free from all bondages) and taught the people not to tell lies, not to injure any one, not to steal and not to possess any property. These were the original teachings of Jainism.

Mahavira (599–527 B.C.) Vardhamana Mahavira was the 24th Tirtangara of Jainism. The Jains regard him as the real founder of Jainism. He was born of a kshatriya family ruling at Kundagrama near Vaisali (Magadha). His father was Siddhartha, the head of the Kshatriya clan of Jnatrikas and his mother was Trisala a Lichchavi princess of vaisali. After his education he was married to Yashoda and had a daughter by her. But he renounced them at the age of thirty and became an ascetic. After twelve years of severe penance he attained enlightenment, and was recognized as Jina (conqueror of the senses) and Arhat (great). For the next thirty years he preached his doctrines in Kosala, Magadha, Videha and Anga. Kings like Bimbisara and Ajathasatru patronized him. His followers were known as Nirgranthas (free from bonds). He died at Pava (Patna district) at the age of seventy two.



Fig. 9—Mahavira

(b) Doctrines of Jainism

Mahavira and his parents were originally the followers of Parsava. Mahavira improved upon the doctrines of Parsava and made it into an organized religion. According to him, attainment of Moksha (liberation from the cycle of births and deaths) is the goal of life. It can be attained only by following a strict code of ethics. Householders must observe the five vows of non-injury (ahimsa), speaking the truth (satya), nonstealing (astaya), non-possession (aparigraha) and non-adultery (brahmacharya). They must also possess the Tri-ratnas (three jewels) of Jainism, Faith in Jina, knowledge of his doctrine and perfect conduct. The monks must perform severe austerities or Tapas and purify their souls. They must observe

celibacy and renounce all worldly comforts. They must pluck off their hairs completely and observe frequent fasts and ultimately die of complete starvation. In order to remove the attachment to the body, one must even discard clothing. They must practise extreme ahimsa in their daily routine. They should not boil the water lest the germs living in it should be killed. They should wear a veil over the nostrils so that germs in the atmosphere would be prevented from entering into the nostrils and dying there. They should have a broom of peacock feathers in their hands and sweep the floor while walking, so that they might not trample upon tiny creatures and kill them.

The prescription of such severe austerities to his followers, was due to the nature of the philosophy of life preached by Mahavira. According to him the whole universe is made of perishable matter and imperishable Jivas or souls. Not only men but also animals, plants and stones possess Jiva. Jivas are born again and again in this world and the others because of the samskaras (impressions) created in them by their Karma (actions). The Jiva which is originally full of bliss and purity becomes thus overcoated with impurity due to Karma. This impurity can be removed only by performing austerities, of which non-injury is the most important. When the Jiva becomes pure by Sadhana (spiritual practices) it becomes Arhat or Paramatman (great soul), which is the reservoir of infinite bliss, knowledge and power. The realisation of the true self is Jivan-Mukthi: One who attained Mukthi will be freed from the cycle of births and deaths because he is free from all bondages which produce the births.

Mahavira did not believe in the existence of God and the creation of the universe by Him. According to him the universe is eternal. The so called gods are only so many perfected souls. He also rejected the authority of the Vedas, Vedic rituals and the supremacy of the Brahmans.

(c) Growth of Jainism

Mahavira had a large following even in his life-time. Kings like Bimbisara patronized him. He had eleven disciples called Ganadharas or Heads of schools. After his death Arya Sudharman one of the Ganadharas, became the head of the Jain church. He was

succeeded by Jambu and others. During the reign of the last Nanda the Jain church was ruled by two theras (pontiffs) Sumbhutavijaya and Bhadrabahu who wrote Kalp-sutra, describing the history of Jainism. These men perfected the Jain scriptures consisting of fourteen purvas. During the reign of Chandragupta Maurya, a terrible famine took place in Bihar, which lasted for twelve years. As a result of the famine, a set of Jain monks headed by Bhadrabahu and accompanied by Chandragupta Maurya migrated to the Mysore region in the south. The Jains who remained in Bihar organized the first Jain council at Pataliputra about 300 B.C. under the headship of Sthulbhadra, a disciple of Sambhutavijaya. They compiled the Jain doctrines into 12 Angas. The followers of Bhadrabahu, when they returned to Magadha refused to accept the 12 Angas as genuine and objected to their habit of wearing white garments. Since they insisted on nakedness as the hallmark of a Jain they were called Digambaras (sky-clad) and the other group came to be known as Swetambaras (white clad). Thus the first schism arose in the Jain order. The 12 Angas of Swetambaras were further revised in 512 A.D. in the second Jain Council held at Valabhi in Gujarat, headed by Devardhi Kshamasramana. Only 11 Angas were codified, in the language of Ardha-Magadhi. In course of time further splits arose in the Jain religion. One of the sects devoted only to the worship of Jain scriptures. They were called as Jerapanthis among Swetambaras and Samaiyas among the Digambaras.

Jainism spread itself into the various parts of India, in course of time. Bhadrabahu and his disciples spread it into Karnataka and from there it spread to farther south. Some of the Tamil sangam works such as Naladiar were composed by Jain monks. In the first century B. C. Ujjain became a great centre of Jainism. Nandas and some of the Mauryas patronised it at Magadah. Kharavela popularised it in Kalinga. During the Kushan period it flourished at Mathura. The Guptas patronised it and it became stabilised in Central and Western India. In the reign of Harsha it spread to Eastern India. From the 5th century onwards many royal dynasties of the south such as the Gangas, the Kadambas, the Chalukyas and Rashtrakutas patronised Jainism. King Amoghavarsha was a great Jain king of Rashtrakutas. He was the author of the famous work Ratnamalika, popular with all sects. The

Chalukyas of Gujarat patronised it in the 12th century. It flourished during the Muslim period also. Akbar patronised the Jain scholars.

Decline of Jainism: Gradually Jainism lost its hold on the people. They hated its extreme form of Ahimsa and severe austerities. It became divided into many sects and lost its strength. Caste system entered into it and sapped its vitality. Though there was no God, Parsava, Mahavira and the Arhats came to be worshipped as Gods in the form of idols. The difference between Hinduism and Jainism became very thin. The revival of Hinduism under the leaders of the Bhakti movement, weaned away the masses from its fold. The patronage from Kings also was lost in course of time. Therefore, except in western India and Karnataka, it lost its vital influence. In Rajputana and Madhya Pradesh it has got a few followers. Most of them are rich and donate freely to charitable activities.

(d) Contribution of Jainism to Indian Culture

The Jains have left an indelible impression on the fabric of Indian culture. Wherever they went, they studied and developed the local languages such as Prakrit, Tamil, Pali etc. Many literary works in Tamil, such as Tolkappiam (grammar) Nannool (grammar), Jivaka Chintamani, Valaiabathi etc. were written by Jains. The earliest Canarese works were written by them. They also created some Sanskrit works, on grammar, prosody, lexicography and even mathematics. Jainism inspired also wonderful art and architecture. They built stupas and temples and erected statues in them. The majestic statue of Gommateswara (70 feet high) at Sravanabelgola, the colossal reliefs carved out of rock near Gwalior, the Jain caves with their relief works and statues at Udaigiri hills, Ellora, and Hathigumpa and magnificent temples at Pavapuri, Rajagiri, and Mt. Abu, the Jain tower at Chitor etc, speak volumes of the excellence of Jain art and architecture.

Section D: Zoroastrianism

Zoroastrianism, a religion which arose in Persia, probably in the 6th century B.C., has got its followers mostly in India at present. The Parsis of Western India, about a lakh in number still follow

the principles of Zoroastrianism though, the Persians except in the province of Fars had given it up long ago. They came into India as refugees, when Persia was overrun by the Arabs, in the 7th century A.D. According to Parsi traditions, one band of the refugees settled first at Diu, in Kathiawar and then at Thana near Bombay in the early 8th century A.D. They are a handsome people with excellent morals and character. They have contributed much to the industrial, commercial and social life of our country. There are noted for their honesty and generosity. They preserve and study their ancient scriptures, worship the fire as sacred and expose the dead bodies to vultures in the high Towers of Silence, according to their old custom.

(a) Zoroaster

Zoroaster, the founder of Zoroasterianism was born in a middle class family of Knights, the Spitama, at Rhagas (a suburb of Tehran in Iran) a town in the ancient country of Media. The exact date of his birth is still unknown. Generally it is believed to be the year 570 B.C. or the later half of the 6th century B.C. According to Persian legend, his father was a priest in whose body the guardian angel entered through the juice of Haoma Plant, which he offered to God and his mother was a noble maid, in whose bosom a divine ray entered at the same time when the guardian angel entered the body of the priest. Out of their Union was born Zarathustra (called by the Greeks as Zoroaster) who laughed aloud on the very day of his birth. He was brought up in rural surroundings, where people subsisted by cultivation or herding cattle. Young Zarathustra had no inclination for worldly life and even as a boy he used to retire into remote mountains and forests and meditate on God At times he acted as a priest. Often he was tempted by the Devil but to no avail. He clung to his faith sedulously in Ahura-Mazda, the God of Light, whenever he was tormented by the Devil. At last Ahura-Mazda appeared before him and gave into his hands, the Avesta the book of knowledge and wisdom and asked him to preach it to mankind. When he began preaching, there was a lot of opposition to his doctrines. He called his opponents as 'followers of the Lie' and moved from Western Iran to Eastern Iran. When he was in Bacteria, its king *Vishtaspa* was converted to his creed and under his patronage it gained a firm footing there. From Bacteria,

the religion was carried to Media and from there to Persia where it was accepted by the Achaemenid kings. According to tradition Zarathustra lived to a ripe old age, was consumed in a flash of lightning and ascended into heaven. But according to Firdausi, the Persian poet of the 10th century A.D. he began his mission at the age of 30, converted *Vishtaspa* at 42 and was slain at the age of 72 when the Turanians stormed Balkh.

(b) The Teachings of Zoroaster

Zoroaster, when he appeared among the ancestors of the Medes and the Persians, found his people worshipping animals, ancestors, the earth, the Sun, bull god Haoma etc. He found them drinking the intoxicating juice of the Haoma plant, in the name of God. He was shocked at these primitive and permissive habits of his people and began to condemn priests called Magi who were responsible for them. He declared that God is one and he is Ahura-Mazda the Lord of Light and Heaven, of whom all other Gods were but manifestations. He condemned the old Polytheism and advocated a new monotheism, like the prophets of the Jews.

Ahura-Mazda according to Zoroaster was the 'whole circle of the heavens' themselves. Firmament was his clothes, and the Sun and Moon were his eyes. He was later on depicted as a 'gigantic king of imposing majesty'. He is the creator of all good creatures and the supreme ruler, supporter, protector and giver of good things. He was assisted by a large number of lesser gods which were the forces of nature such as fire, water, sun, moon, wind and rain. He had seven qualities. Light, Good Mind, Right, Dominion, piety, well-being and immortality. His followers interpreted them as personal gods or immortal holy ones who created and managed this universe under the leadership of Ahura-Mazda, and began to worship them as separate Gods. Besides these Gods a number of guardian angels also were worshipped. While all these holy spirits helped men to walk on the path of virtue, there were also a number of evil spirits which led people astray. They worked under their leader *Angro-Mainyas* or *Ahriman*, prince of Darkness and the ruler of the under-world. It was Ahriman who created serpents, vermin, locusts, ants, winter, darkness, crime, sin, diseases and all that is bad in the world. *Ahriman* had the same bad qualities

as *Satan* of Christianity. Like Satan he corrupted the first man and woman who fell down from the path of virtue and lost the eternal bliss of paradise.

Zoroaster considered both good and evil as eternal. Both of them sprang together from the same primordial source which was the cause for all creation. Therefore the warfare between them will go on to the end of time. Ultimately the good will triumph over the evil.

Of all the lesser deities the worship of Mitra, the spirit of light and Atars the spirit of Fire became popular. That is why some people wrongly describe Zoroastrianism as 'Fire worship' and the Parsees as Fire worshippers. But it is to be noted that they worship the spirits behind Water, Sun, Moon Stars and Haoma plant also in the same strain. They believe in evil spirits such as Aka Manah (Evil Mind) Aeshma (demon of wrath and violence) and Parikas (seductive females).

Zoroaster had his own view of life after death. According to him after death, the soul hovers around the corpse for three days and then it goes across a bridge called *Cinvat* to the land of death. The good souls go to the abode of Ahura and enjoy the company of good angels. The bad souls slip from the bridge and go to a dark hell where it suffers for its sins and feed on poison eternally. The coming of a last great prophet is foretold (Saoshyant). He is the Saviour under whom will occur the Resurrection of the Dead (Freshokereti), the general judgment of souls as righteous and wicked and the great fire which will destroy and then renew the earth. Such an end of the world will occur after four epochs of 3000 years each in which Ahura-Mazda and Ahriman would alternately predominate. Finally Ahura-Mazda would win and the forces of evil would all be destroyed. The good souls would join Ahura Mazda in Paradise while the wicked would go into the hell.

Rituals: Zoroastrians had neither temples nor idols for worship. Altars were erected on hill tops, in palaces or in the centre of the city and fires were set up on them in honour of Ahura-Mazda or some other deity. Fire itself was worshipped and every family centered round the hearth; to keep the home fire burning always.

was part of the ritual of the Zoroastrians. The sun, the undying Fire of the Skies was worshipped in the morning, noon and evening. Flowers, bread, fruit etc. were offered to the Gods. Sometimes animals and even human beings were sacrificed to them. Haoma juice was offered to Gods and then it was shared by the devotees. Like the Aryans, the Persians also initiated their sons to the study of Zend-Avesta their veda, after a ceremony in which the boys were dressed in the ascetic clothes and a sacred thread was hung over their right shoulders and under their left arms. They were expected to wear the sacred thread continuously from that day onwards.

Ethics: The Zoroastrian morals centred on the conception of right and wrong. The greater the number of right things done by a man, the nearer he goes to Ahura Mazda and heaven. The greater the number of sins committed by a man, the nearer he goes to Ahriman and the hell. Man has got free-will and he has to decide whether, he wanted to be the follower of the Light or the Lie. Ahriman was the Living lie and every liar was his servant. All morals centred around the golden rule, which said 'That nature alone is good which shall not do unto another whatever is not good unto its own self' Man's duty is threefold says the Avesta, 'To make him who is an enemy a friend, to make him who is wicked righteous and to make him who is ignorant learned'. The biggest virtue is piety. Honesty in action and speech come next. Interest should not be collected for loans. Unbelief in God is a crime punishable by death. There is constant stress on good thoughts, words and deeds. Special value is attached to truthfulness, purity and generosity to the poor. Agriculture and farming are regarded as spiritually meritorious.

(c) Decline of Zoroastrianism

In course of time the worship of lesser gods such as Mitra (Sun god) and Anaita (goddess of vegetation and fertility) became popular among the masses. The priests called Magi by the observance of sacred rituals, and ceremonial cleanliness, by abstention from flesh food and by wearing a simple dress, acquired unbounded influence over the people, especially kings who never did anything without consulting them. The religion lost its pristine purity after the

Achaemenian kings such as Darius and Xerxes. Alexander's invasion dealt a great blow to the religion. Whole libraries were destroyed. It was revived to a certain extent under the Sassanian dynasty. The kings of the dynasty did much to spread the religion far and wide. The final blow to Zoroastrianism was dealt by the Arab conquest of Persia in the seventh century. The Zoroastrians were scattered all over the country and a great many of them migrated to India where they still live under the name of Parsees.

SECTION E: CHRISTIANITY

Christianity is now the largest and the most widely spread religion in the world, with a following of over a 1000 million. It is also a major religion in India. Some of the earliest preachers of Christianity like St. Thomas, a disciple of Christ Himself, visited India. He is said to have visited the court of Ghondophernes in the first century A.D. and converted the king into christianity. Then he visited the Western and Eastern coasts of South India and spread his religion. But he is said to have been tortured to death at Mylapore and buried at St. Thomas Mount, Madras. St. Thomas Church at Mylapore, Madras, seems to have been founded by him. We have in India some of the earliest sects of christianity, for example, the Syrian Christians of the West Coast. The Catholic and Protestant sects of Christianity are spread all over India. They have identified themselves with the national interests of India and have made their contribution to the sum total of Indian culture.

(a) Jesus Christ

Jesus, the founder of Christianity was born in Bethlehem in the land of Israel in a Jewish home. His life so affected history that historical time is reckoned in reference to his birth. The terms B.C. (Before Christ) and A. D. (Anno Domini) mean 'Before the birth of Christ' and 'After the birth of Christ.' Jesus was born according to Jewish prophecy in the line of King David, the greatest of the kings of Israel who reigned from 1055 to 1015 B.C. He was born 14 generations after King David. The riches of royalty was gone but the virtues of David still lived in this home. It is believed, Mary conceived Jesus as a virgin by a miracle of God. The foster

father of Jesus was called Joseph, who was a carpenter by profession. According to traditional beliefs, at the time of the birth of Jesus, there arose a new star in the sky, and some wise men from the East followed its track, came to Bethlehem and worshipped the child. An angel from heaven declared that the newly born child would be the Saviour of the world.

Till the thirtieth year of his life, Jesus lived in obscurity. He helped his parents and exercised himself in meditation and prayer during his leisure hours, preparing himself for his life purpose.

There was a fore-runner of Jesus, a prophet called John the Baptist, who lived a simple life and condemned the licentious and sinful life of men of every status, both among the Jews and the Romans who were their rulers. When Jesus was 30 years of age, John recognised him as the Messiah or Saviour whom the Jewish people had been long looking for, according to prophecy. Many mistakenly thought he would deliver them from Roman rule and set up a free state of Israel. But Jesus had nothing to do with politics. John pointed to him as the Lamb of God which taketh away the sin of the world. He turned the attention of people to Jesus and many began to follow him.

Before the public ministry of Jesus began, he passed through a period of temptation of Satan, when he was tempted to follow a path of self gratification, self-assertion and self-glory. But he overcame the temptation and chose the path of self-denial, service and offering the supreme sacrifice of his life for human sin. He began to preach, 'The Kingdom of God is at hand, repent for your sins and believe in me, for I will take the full punishment of your sin and set you free.' He then went about preaching this gospel or good news and many followed him. He chose twelve disciples from various walks of life. He placed the weight on righteous living rather than on religious rituals. This hurt the feelings of some of the orthodox religious leaders of that time. He said, 'God was the Father of all mankind, and not of the Jews alone.' He exhorted people to turn from their evil ways, saying he had brought them hope from God to live aright. He stressed the importance of love and holiness more than religious ceremonies. At one time he condemned the shopkeepers in the temple and drove them

away. He deplored the fact that the temple had been converted into a place of business. He advocated simple prayer to God rather than grand festivals. He served all kinds of people and served all those who came to him. He healed the sick—the lame, the blind, the lepers and people with various other diseases. Crowds thronged around him. The Jewish religious leaders envied him. Their religion seemed to suffer in contrast to his. They sought the help of the Roman government to do away with Jesus. They went and reported to the Roman authorities that Jesus was a rebel and was trying to overthrow the Roman government. A plot was designed against him. A false disciple by name Judas Iscariot was bribed to betray Jesus. He was arrested under cover of darkness one night as he was praying in the garden of Gethsemane outside Jerusalem. He was brought before the Jewish council. They declared Jesus a heretic. He had uttered blasphemy since he claimed he was the son of God. They judged him guilty of death, but they had no power to put him to death. So they produced him before the Roman Governor, Pontius Pilate accusing him of treason against Caesar.. On enquiry Pilate found that Jesus was innocent, but the crowd hired by the religious leaders, clamoured for his death. Pilate, willing to please the crowd, handed over Jesus for crucifixion. The soldiers smote him and mocked him, putting on him a crown of thorns, and made him carry his cross to the hill of Golgotha. There they crucified him between two thieves. He died and was buried. On the third day he rose from the grave and appeared to his disciples who were mourning and weeping. He asked them to go to all the world and preach his message of hope. Emboldened by the Resurrection of Jesus, his disciples dedicated their lives for the spread of the gospel of their master.

(b) Teachings of Jesus

The teachings of Jesus are a practical and a fuller explanation of the law of Moses given to Israel in 1491 B.C. The law of Moses says that there is only one God—the Father of all. He is to be worshipped by seeking to know Him and not making an image of our own fancy.

1. Jesus said, he was the son of God who came to show people by his life what was the nature and manner of this one true God.

2. He came to offer himself a sacrifice for human sin. On the merits of this sacrifice any one who felt sorry for his sins could expect a pardon from God and receive power to live a life which overcomes sin.

3. Jesus lived a sinless life. It was then he offered his life as a sacrifice. Therefore Jesus said, his sacrifice would bring people back into contact with a holy God, if they wanted it.

4. He said there is no other sacrifice needed for human sin than his sacrifice.

5. He taught the equality of all men and love to one's neighbour; 'Do unto others as you would have them do unto you.'

6. Jesus died, forgiving his enemies. He taught his followers to do so too. If they were willing, he would empower them to do so.

7. Jesus said, Evil should not be repaid with evil. Evil can only be overcome with good.

8. He did not promise his followers a security against troubles and persecution but he promised them peace even under difficult circumstances.

9. He drew their attention away from ceremonies and rituals and taught them faith in God that works by love.

10. He taught that man's life does not consist in the number of things he possesses, but in loving God and those around him.

11. The death and resurrection of Jesus Christ is the basis for all his teaching.

12. Jesus said that there is an end to this world. He foretold that the morals of men will deteriorate with time and reach a dreadful limit. He said he would come again and set up a perfect government on this earth, when those who truly followed him would be given a part in it.

13. He taught that every man who has lived on this earth would be resurrected to give an account of his life to God. Those who had received his salvation through his death would live forever with God. The others who had not repented and sought God's pardon would be damned to hell.

(c) Expansion of Christianity

After the ascension of Christ into heaven, his apostles (disciples) carried the doctrines of Christianity to many parts of the world. St. Thomas came to India and spread the Gospel here. Saul, a Jew who at first persecuted the Christians, became an Apostle after seeing a vision in which Jesus exhorted him to spread his gospel far and wide. He was called as St. Paul after his conversion. He was the person who primarily declared that Christianity was meant not only for the Jews but also for the non-Jews. He carried the words of Jesus to Rome, the capital of Roman Empire; and also to Syria, Asia Minor and other Mediterranean countries. Since he refused to worship the Emperor, according to the decree of the empire he was executed by *Nero* in 64 A.D. Peter one of the Apostles had also moved to Rome and established the church of Rome which became the nucleus of the Catholic Church of later times. He threw open the gates of Christianity to the non-Jews also. He was also executed for not worshipping the Roman Emperor. A large number of Christians became prey to the persecution of the Roman Emperors. Even such a pious and good king as Marcus Aurelius thought it necessary to persecute the Christians. But the more the Christian blood was spilt the stronger the church became 'The blood of the martyrs became the seed of Christianity.' At last, Emperor *Constantine* accepted the principles of Christianity and issued the Edict of Milan in 313 A.D. granting freedom to Christianity. Soon it became the state religion. Later on when the Barbarian kings conquered the Roman Empire, Christianity was adopted by them and their subjects. By the 15th century A.D., Christianity spread over the whole of Europe. Rome became the capital of the Catholic Church which was a sort of spiritual empire to which the Pope was the head. Owing to the Reformation movement which arose in Germany in the 16th century, to protest against certain lapses in the church, Christians were divided into two sections—the Protestant and the Roman Catholic. Among the Protestants there arose several surges of religious movements which gave rise to a number of sects such as Puritans, Anglicans, Methodists etc. They are against certain beliefs of the Roman catholics such as transsubstantiation, auricular confession, celibacy of the clergy etc. but they believe in the Bible and the basic teachings of Jesus. During the modern era when the Europeans went and colonised

the new world and the Eastern countries, their missionaries accompanied them and spread Christianity among the natives.

The Portuguese were the Pioneers in the propagation of Christianity in India. But they failed in their attempts owing to the policy of persecution which they followed. The East India Company did not encourage proselytisation, since trade was their main concern. However the western Roman catholic missionaries such as the Madurai Mission converted a large number of Hindus into the Christian religion. The Serampur mission at Calcutta also did a lot of service to the Hindus and converted a large number of them into Christianity. The Catholic and the Protestant missionaries vied with one another in spreading the principles of Christianity among the Hindus.

(d) Christian Contribution to Indian Culture

The Christian missionaries, though they came into India for the purpose of declaring the gospel of Christ, very soon identified themselves with Indian culture and became Indianised. They did yeomen service to the betterment of Indian masses. Their greatest service is in the field of education. The Jesuits started educational institutions wherever possible and imparted education to Indian children in secular sciences along with Christian morals. Colleges like St. Joseph's college, Trichy, and Loyola College at Madras are standing examples of the services of Roman Catholic priests to the cause of education. The Madras Christian College at Tambaram, Bishop Heber's College at Trichy are visible symbols of the services of Protestant missions to education. The London Mission and other Missions have established a number of High schools all over India. Industrial and technical schools have also been established by them. They introduced the printing press into India and helped the spread of literacy. Some of them like Father Beschy known as Viramamuni studied the local languages and wrote literary works in them, such as Thembavani in Tamil. It was Rev. Caldwell who wrote at first, the grammar of Dravidian languages. Scholars like Father Heras have contributed their mite to historical literature. His researches on Pallavas and Indus valley civilization are praiseworthy. Since Christianity is a religion, teaching love to the neighbours, the missionaries started a number of

orphanages, as the one near Tuticorin, hospitals as the one at Vellore, and leprosy houses. They set an example to the Indians in selfless service. Their services to the weaker sections of the society are immeasurable. The uncivilised Naga tribes were converted into civilized and educated citizens only by the unstinted and selfless service of the missionaries. The so called untouchable castes of India such as the Paraiyas, and Paravas were converted, educated and were raised to a status of equality with the others in the Christian fold. But it is a pity that caste hierarchy has not altogether died out among the Christians. However many down-trodden people of India have been infused with a sense of confidence and pride only because of the civilizing effects of Christianity. It is perhaps owing to their successful conversion drive among the untouchables, modern Indian leaders like Swamy Vivekananda, Narayana Guru, Phooley, Ramaswamy Naicker, Ghandiji etc. began to condemn untouchability and work for the uplift of the untouchables. Sri Ramakrishna Mission has started schools and colleges allover India after the model of Roman catholic missions. Ideals such as charity, love for the poor and service to the sick and the afflicted, though found already in Indian scriptures, have gathered further momentum after the spread of Christianity in India.

SECTION F: ISLAM

Islam is one of the major religions of India. The Muslim population of India is well over sixty million, which exceeds even the number of Muslims living in Pakistan. The Muslims are found all over India and speak several languages such as Urdu, Hindustani and Persian. Some of them speak only the local language, such as Tamil which is the mother tongue of the Labbais of Tamil Nadu. They belong to several sects of which the Shia and the Sunni are the most important. In spite of all these varieties, they are all united by the common bond of Islam, whose major doctrines are adopted by all of them, wherever they live. They venerate Muhammed, the prophet of Islam and Quran the Bible of the Muslims. They worship only one god, Allah, five times a day. Islam is a monotheistic religion and therefore no body is permitted to worship more than one god. It is also definitely against idol worship. Thus the Muslims all over India are bound together by common beliefs and practices.

(a) Muhammad, the Prophet

The founder of Islam was Muhammad who was born in Mecca about the year 570 A.D. His parents Abdulla (father) and Amina (mother) belonged to one of the powerful clans, of the Kuraish tribe. He lost his parents, very early in his life and was brought up by his grandfather for one year and then by his (paternal) uncle *Abu-Talib*. He received no formal education. Even from the age of twelve he helped his uncle in his foreign trade and accompanied his caraven to Syria. He took part in a local war between his tribe and the neighbouring tribes, at the age of sixteen. At the age of 25, he entered into the service, of a rich widow named *Khadija* and accompanied her caravans as far as Syria. Capivated by his handsome appearance, and polite manners, Khadija married Muhammad. She bore him several daughters of whom only one, Fatima survived. She was married to Ali, the son of Abu Talib. Muhammed adopted Ali as his son.

During his business trips to Syria, Palestine and Egypt, he came into contact with Jewish and Zoroasterian scholars whose monotheism greatly attracted his attention. While at home, he used to retire to a solitary cave in the Mount *Hira*, three miles from Mecca and meditate on what he heard from the lips of great men. During his fortieth year he became more and more absorbed in his contemplation and spent many days and nights in the cave in prayer, penance and meditation. He was not satisfied with the social and religious habits of the people around him, who were worshipping a number of Gods (about 360) in the form of idols. He was seized with a zeal for reforming the society in which he was born and prayed to God to reveal the true path for him. He was emotional and often subjected to a sort of epileptic convulsions. During such periods, he heard strange voices speaking to him. One night in 610 A.D. he had the vision of an angel who said to him 'Muhammad, you are the messenger of Allah, and I am Gabriel.' When he told his wife about the vision, she encouraged him to become the prophet of a new religion, and propagate it far and wide. Muhammad also became convinced of his special mission, because of the revelations that poured into his mind. What all he heard in such trances, he preached to his close relatives such as Ali, Abu Baker and Khadija who became his first disciples. For three years he preached his gospel in secret and then began open preaching. He denounced

idol worship and polytheism. The leaders of his tribe opposed him tooth and nail, because his teachings were bound to affect adversely their revenues which came through the numerous offerings brought by devotees to the Gods at Mecca. They tortured the followers of

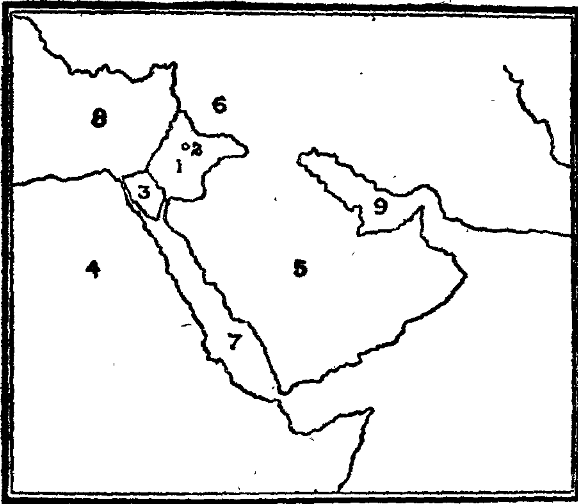


Fig. 10—Arabia

1. Palestine 2. Jerusalem 3. Sinai 4. Egypt 5. Arabia 6. Syria
7. Red Sea 8. Mediterranean-Sea 9. Persian Gulf.

Muhammad. They spared Muhammad, because of the influence of his uncle Abu-Talib and his wife Khadija. In 619 A.D. his wife died and shortly after, his uncle followed her to the grave. Therefore Muhammad found himself surrounded by enemies and moved to the town of *Taif* sixty miles away. The people of Taif did not accept his teachings. They hooted him and petled stones at him. Therefore he returned to Mecca where he married a widow Sauda and Aisha, a 9 year old daughter of Abu Baker. He was having more and more revelations. At one time he was transported to Jerusalem and from there to the 7th heaven through a winged horse. Next morning he was brought back to Mecca. This incident is known as the Mihraj.

In 620 A.D. the poeple of the Yathrib, who were torn by internal strife, invited Muhammad to come and become their leader. He

accepted their invitation and fled away with his desciples from Mecca in 622 A.D. The flight or rather migration to Yathrib was a turning point in the life of Muhammad. The year 622 marked the beginning of the Muslim era, Hejira. He came to be accepted as a prophet by the people of Yathrib. Muhammad changed the city's name as Medinat-un-Nabi (The city of the prophet). He invited the Bedoeuins (wild tribes) as soldiers of his divine army and waged war against his enemies. He became the ruler of Medina. He then invaded Mecca and defeated his opponents in 630. The idols in the Kaaba at Mecca were all destroyed. Only the Black stone remained. The people of Mecca accepted Islam, the religion taught by Muhammad who announced that Mecca would be the centre of pilgrimage to all Muslims, the followers of Islam. He established his authority over many parts of Arabia and the neighbouring islands. He died in 632 A.D. and was buried in Medina.

(b) Teachings of Muhammad

The religion taught by Muhammad is known as 'Islam', which generally means complete submission or surrender to God. When he gave his sermon at first in Medina he prostrated himself thrice at the foot of the pulpit as a mark of his surrender to God. He characterised his religion as Islam, meaning surrender to God and his followers as 'Muslims' meaning those who surrendered themselves to the will of God. His teachings were based on intuitive knowledge which he obtained through the revelations. They were all compiled later by his followers into the holy Quran. It is written in Arabic and contains 114 Saras or chapters. It deals with the value of prayer, morals, God's creation, the Flood, predestination, Resurrection and the day of Judgement, which somewhat resemble the teachings of Jesus. It accepts Hebrew prophets such as Abraham and Moses and calls Jesus as a prophet called 'Isa Nabi'. But it declares that Muhammad was the last prophet.

The teachings of Muhammad were simple and were easy to follow. They required no priesthood, idol, rites or ceremonies. They revolve around the belief that there is only one God and that is Allah and that his prophet is Muhammad. A true Muslim must pray God five times a day. On Fridays he must go to the Mosque and join the Congregational prayers. In the month of Ramzan,

the month in which Muhammad received the revelations, a Muslim must observe fasting from morning till sun-set. He can break his fast only at sun set. He should make a pilgrimage to Mecca at least once in his life time. Thus belief in Allah and Muhammad, prayer for fivet imes a day, giving alms to the poor (Zakat), fasting in the month of Ramzan and pilgrimage to Mecca are considered to be the five pillars of Islam. Besides these, if need be, a Muslim is expected to wage a war called Jehad, in the cause of Allah. It is for defending Islam from enemies and not for aggression against others. A man who performs good and just deeds will go to Heaven. Those who commit sin would descend to Hell.

Ethics: Islam enjoins on its followers certain moral principles. According to it, an employer should pay the wages to his labourers promptly. He may advance loans to them but should not collect interest on them. A Muslim should not marry more than four wives. He should marry four wives only if he can adequately provide for all of them. He could marry a Jewess or a Christian but never an idolatress. Adultery was to be punished with 100 stripes. Divorce is permissible for both men and women on certain specified conditions. The duty of a woman is to obey the husband and serve him. Children must obey their parents. A Muslim should not indulge in gambling, drinking and eating pork. He should not slander others, but help the poor, sick and the needy. He should believe in the brotherhood of mankind. He can employ slaves but he must treat them with kindness.

(c) Expansion of Islam

During the life time of Muhammad Islam spread over a large portion of Arabia. Muhammad was regarded as the head of the state, as well as religion. After his death, Abu Bakr, the father-in-law of Muhammad became the leader of the Muslims. He took the title of caliph or calipha, which means the representative. Under his rule, and that of his sucessors Omar and others, Islam spread itself into Syria, Persia, Egypt, Babylon, and Assyria. The Ommayads at first established a Muslim Empire with Damascus as capital. Then the Abbasids captured power and ruled a vast empire with Baghdad as their capital. The Turkish tribes in central Asia were converted into Islam and with their help Muslims conquered North Africa as also Spain.

During the time of Ommayad Caliph Wahid I, Mohammad-bin-Kasim invaded Sind and captured it in 712 A.D. But Islam did not spread into the other parts of India. In the 7th century, the Arab traders settled in the west coast of India. They married the native women and their descendants are called the Moplahs of Malabar. Mahmud of Ghazni, a Turkish Sultan carried on a number of plundering expeditions into India from 1000 A.D. to 1027 A.D. It was in 1192 Mahmud of Ghor another Turkish chief defeated the Rajputs at the battle of Tarain and established Muslim rule in India. After him the Slave kings, and then the Khiljis and Tughlaks, Sayyids and Lodis ruled northern India from 1206 to 1526 A.D. Under Alauddin Khilji Islam penetrated into South India as far as Madurai. During the period of the Tughlaks, Muslim Kingdoms were set up in the Deccan. After the Lodis, came the Mughals who ruled India from 1526 for more than three centuries. During the rule of some of the Moghul emperor like Akbar, Hindus and Muslims lived together in unity. Rajputs, the warrior race of India freely intermarried with the Muslims. But rulers like Aurangazeb followed a policy of confrontation with the Hindus and tried to make forcible conversions. The Deccan Sultans also followed the policy of forced conversions. They succeeded to a certain extent in creating a Muslim community in India. But the majority of the Hindus were not attracted towards Islam. The leaders of the Bhakti movement, such as Ramananda, Kabir, Nanak, and Chaitanya helped the revival of Hinduism as a popular religion. Therefore the Hindus withdrew themselves into the shell of their caste system and preserved their age-old customs and manners. They considered Islam as a foreign religion and the Muslims as Mlechchas. The egalitarian and monotheistic concepts of Islam could not fit in with the caste hierarchy and polytheistic beliefs of the Hindu. Therefore the Hindus and the Muslims lived apart from one another and yet there was mutual harmony between them. Swayed by the traditional concept of tolerance, the Hindus treated the Muslims as their brethren. Even in the revolt of 1857 the Hindus and the Muslims fought together against the British. Only in modern times, owing to political rivalry, Hindu-Muslim clashes occurred and ultimately led to the creation of Pakistan, a separate state for the Muslims. But India follows a secular policy under which the Muslims are treated on par with Hindus in the political field.

(d) Contribution of Islam to Indian Culture

The Muslims who ruled India for over five hundred years, have left an indelible impression on the cultural fabric of India. The empires created by the Sultans of Delhi and the Mughals have vanished but the monuments and relics left over by them still survive in the Indian soil proclaiming to the world the glory of the Muslim age in Indian History. There is no walk of life in India, political, social, economic and cultural which escaped the benign influence of the Islamic civilization.

Political field: In the political field, the contribution of the Muslims is copious. It was they who conquered the major parts of India and provided political unity to the country. Thus they paved the way for a feeling of oneness among the people. They also provided to the whole of Northern India and to a great part of Deccan a uniform administrative system; uniform coinage and a uniform official language (Persian). Some of the features of the Mughal administration such as the division of the country into provinces (Subhas) districts (Zillahs) and Taluks still continue. Administrative terms of the Muslim age such as Tahsil, court, Bursar, Kazana, Jamabandi etc. still are in use in our administrative system. The land revenue. system, judicial procedure and the civil service of the present day retain many of the Muslim features. Many Hindu kings such as the Rajputs and the Marathas simply copied the Mughal administrative system, court life, ceremonials, dress, royal titles and even official procedure.

Military field: The Muslims contributed much to the art of warfare in India. It is from them the Indians learnt the proper use of cavalry and artillery. They understood the superiority of cavalry and the inferiority of elephantry which they slowly gave up. They also learnt from them the art of building strong forts and victualising them.

Social and Religious field: The Muslim egalitarian ideas inspired the Bhakti movements of Kabir, Nanak, Ramanand, Chaitanya etc. which preached a casteless society and oneness of God. The Kabir panthis and the Sikhs follow religions which are a synthesis of Hindu and Muslim religious principles. Akbar's social reforms such as the abolition of Sati, early marriage, prostitution and

drinkin g, served as an example to moern social reformers. Akbar's theory of social synthesis is copied by modern advocates of emotional integration between Hindus and Muslims. We have already seen how in dress, food and habits the Indians copied the Muslims.

Economic field: The Muslims were lovers of luxury and established Kharkanas or industrial establishments to produce luxurious articles. In those kharkanas gorgeous dresses embroidered with beautiful flowers, brocades, shawls, muslins, carpets, ornaments, arms and ammunitions and musical instruments were made.

Cultural field: It was in the field of culture the Muslim influence has been felt most intensively. Present day Indian music and musical instruments reveal a lot of Muslim influence. The impress of Mughal music is found in qawwali, thumari and Ghazal. The whole gamut of Hindusthani music is a Mughal contribution. Tabala, guitar and Sarangi are the musical instruments which are the legacy of the Mughal period. A new school of painting rose in the Mughal period. Emperor Jehangir patronised miniature painting. Under him Indianization of painting reached its highest water mark. In architecture the Muslim period witnessed the growth of Indo-saracen art in which the Muslim and Indian arts were synthesized. The majestic buildings of Fatehpur Sikri built by Akbar, the red fort built by Shah Jahan, The Taj Mahal which is described as a dream in marble, the Moti Masjid, the Jumma Masjid etc. of North India, the Golkonda fort, the fort of Srirangam, the Golcumbaz Dome at Bijapur, the Charminar and other fine buildings of Hyderabad etc. in South India, are standing examples of the excellence of Muslim art and architecture. The art of laying gardens with artificial fountains was bequeathed to the Indians by the Mughals.

In the field of language and literature the Muslims have contributed much. It was they who introduced into India the use of paper, calligraphy and book illumination. The sense of security and leisure provided by the Muslims, led to the growth of vernacular literature.. The Bhakti movement gave a fillip to it. Two new synthetic languages called Hindustani and Urdu arose and a lot of literature was created in them. A large amount of historical literature arose in the period. Abul Fazl, Ferishta, Badami Khaji

Khan etc. produced good historical works. Unani system of medicine was a Mughal contribution. Astronomy and other sciences were also encouraged. Thus the Muslim age contributed its mite to the present day Indian culture.

SECTION G: SKIHISM

(a) Guru Nanak (1469–1538)

Guru Nanak was the founder of Sikhism. He was born in 1469 A.D. at a village called Talwandi, in West Punjab. His father was Mehta Kalu and his mother was Tripta. He joined the village school at the age of seven but was not at all interested in his studies. Therefore his father stopped him from the school and asked him to look after his land and cattle. Nanak grossly neglected his duties and spent most of his time in contemplation. Then his father put him into a trade. But Nanak was too honest to be a successful trader. He took pleasure in spending money for the poor and the needy rather than in earning it. His father then married him with a beautiful damsel called Sulakhni, with a view to wean him away from his spiritual leanings. Nanak had two sons but still he was indifferent to worldly affairs. So his father sent him to Sultanpur where his brother-in-law was working. There he got the post of a store-keeper and executed his duties with great sincerity. But he continued his contemplation on spiritual matters and got enlightenment in 1499 while he was contemplating on the banks of River Beas near Sultanpur. After that he gave up his job and became an ascetic.



Fig. 11—Guru Nanak

Nanak spent most of his time in travelling and propagating his doctrines. His first tour lasted for 12 years during which period

he visited Eminabad, Kurukshetra, Haridwar, Banares and Kamrup. He visited the Deccan and Ceylon during his second tour. His third tour was to Kashmir and Kailash mountain. He is said to have gone outside India and visited Baghdad, Mecca and Medina. His last tour was confined only to Punjab. During the reign of Babar he and his disciple Mardana were arrested and thrown into prison. But later on they were released when Babar came to know that he was a saint. Nanak breathed his last in 1538 at Kartarpur.

(b) Teachings of Nanak

The teachings of Nanak formed the basis of Sikhism. They were compiled later into a book form, called Adhigranth which may be regarded as the Bible of the Sikhs. Guru Nanak, often laid emphasis on three principles i.e., worship of one God instead of many, repetition of His holy name with devotion and getting the assistance and guidance from a Guru, in doing so. According to him God is one and He is omnipresent, immanent and transcendant. He lives in the heart of every person. He helps those who surrender to Him completely. One must worship Him by repeating His Holy Name (Sat Nam) constantly. The Holy Name only can remove all the obstacles from his path of salvation. Those who did not repeat His Name could not be saved at all. For all this a spiritual teacher or Guru is essential. It is through the grace of the Guru, one learns the presence of God everywhere and enjoys divine pleasure. A proper guru is found through Divine grace.

Nanak condemned idol worship and the performance of meaningless ceremonies. By going on pilgrimage and dipping in holy waters one cannot attain salvation. Only by repeating God's name one's heart can be purified. The five evil passions to be guarded against are passion (Kam) anger (Krodh), greed (Lobh) attachment (Moh) and pride (Hankar). He was against all caste distinctions among his disciples. The word Sikh means disciple. The Sikhs must sit together, irrespective of caste and dine together. This habit is known as langar or common kitchen. According to Nanak there is no difference between a Hindu and a Muslim, Ram and Rahim. He considered God as above Rama, Krishna, Vishnu and other Hindu Gods. He

ridiculed those who worshipped God's incarnations rather than God Himself. He also condemned those who merely relied on Vedas and scriptures. Because of all these doctrines, Nanak is considered as a revolutionary who created a new religion. But it should be borne in mind that he did not deny the existence of the Hindu Gods but only challenged their supremacy. Though he attacked the Vedas he never denied the wisdom contained in it. He was only a reformer who wanted to clean Hinduism of its superstitions. But in course of time his followers made sikhism a separate religion.

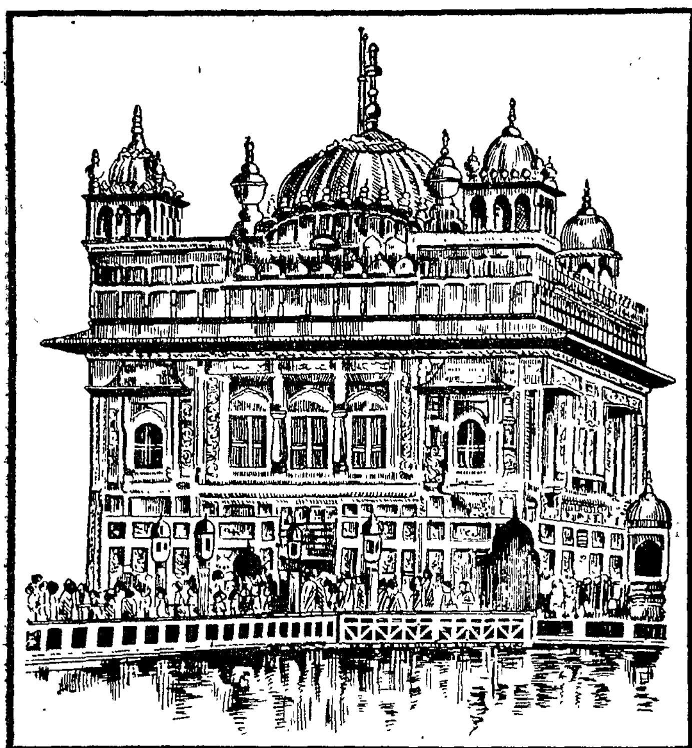


Fig. 12—Golden Temple

(c) Growth of Sikhism

Nanak had two sons, but he did not nominate any of them as his successor. On the otherhand he selected *Angad* (1538–52) as his

successor Guru Angad compiled the biography of Nanak and also his teachings. He introduced strict discipline among the Sikhs and consolidated the Sikh community. He invented a new alphabet called gurmukhi and popularised it. Humayun came to him and received his blessings.

After the death of Angad, *Amardas* (1552-74) succeeded him, as per the wishes of the former. The sons of Nanak and Angad disputed his claim to the headship of the Sikh community, but soon they were silenced. Guru Amardas introduced several reforms among the Sikhs and made them into a distinct unit. He prohibited birth, and death ceremonies performed by the Sikhs, after the model of Hindus and introduced new ceremonies. He also prevented them from drinking wine, performing Sati and adopting purdhas. He divided his spiritual empire into 22 parts called Manjis and appointed separate Sikh leaders over them. He constructed a Baoli at Lahore which became a place of pilgrimage. By his efforts the differences between the Sikhs and the Hindus increased in number and they formed into a separate class by themselves.

Amardas was suceeded by his son-in-law *Ramdas* (1575-81). He earned the goodwill and admiration from Emperor Akbar who donated a piece of land with a pool near Amritsar, to him. Guru Ramdas built a temple in the plot and enlarged the tank. He also constructed a new town called Ramdaspur, which came to be known as Amritsar later on. He started the excavation of two tanks called Amritsar and Santokshar.

(d) Guru Arjun (1581—1606)

Guru Arjun succeeded Guru Ramdas and presided over the Sikhs, for a quarter century. Undoubtedly he was one of the greatest of Sikh Gurus. Under him the Sikh community became more solid and enduring. He complied the Adi-Granth, the Bible of the Sikhs, by collecting the sayings of Nanak, and other Hindu and Muslim saints. He established a sound finance for the Sikh church by introducing the Masnad system by which each Sikh was obliged to contribute one tenth of his income to the Guru. Under his able guidance, Sikhism spread all over Punjab. But as ill-luck would have it, he offered asylum to Prince Khusru, the rebel son of

Jehangir. Chandu, the Diwan of Lahore had some personal grievance against him. He poisoned the ears of Jehangir who levied a fine of 2 lakhs of Rupees on Guru Arjun. The Guru refused to pay it and therefore he was tortured to death.

(e) Guru Hargovind (1606—45)

The execution of Guru Arjun was a turning point in the history of Sikhism because it converted the peace-loving Sikhs into violent soldiers. Guru Hargovind assumed royal insignia such as an umbrella, a sword and a hawk and assumed the title of Sachcha Padsha. He organized a small army for himself and became its commander. He wore on his person two swords, of which one indicated spiritual and the other temporal authority. He asked the Sikhs to supply him with horses and weapons instead of taxes. He refused to pay the fine levied on his father and therefore he was imprisoned by Jehangir, at the fort of Gwalior. On the intercession of some nobles, he was released and Jehangir adopted a policy of reconciliation with him thereafter. But after his death, relationship between him and Shah Jehan grew worse. The destruction of the Sikh Baoli at Lahore, led to clashes between the Sikh and Mughal forces. Bloody battles were fought at Amritsar, Kartarpur and other places. Though Govind got some success, he ultimately failed in his attempts and flew away to the Kashmir hills, where he spent the rest of his life. He was succeeded by his grandson and great-grandson, Har Rai (1645–61) and Har Kishan (1661–64) respectively. Har Rai incurred the displeasure of Aurangazeb by helping Dara Shuko, a rebel brother of Aurangazeb. Therefore he was asked to go over to Delhi and explain some of the controversial texts of the Adi-granth. HarRai sent his son to Aurangazeb's court. He escaped by altering certain words in the Granth. HarRai resented it and disinherited him. He then appointed Har Kishan to succeed him. Though he was a boy of five he was summoned to the court at Delhi. But he died on his way, on account of small pox.

(f) Guru Teg Bahadur (1664—75)

Teg Bahadur the second son of Har Govind became the 9th Guru after the death of Har Kishen. He protested against Aurangazeb's policy of destruction of Hindu temples. He also raised his

voice of protest against the wholesale conversion of Hindus into Muslims. When at the connivance of Aurangazeb, the governor of Kashmir tried to convert the 500 Brahmin families of Kashmir, into Islam, he offered them protection. He asked them to tell Aurangazeb that they would embrace Islam, if Teg Bahadur could be converted. They did so and escaped the clutches of the tyrant governor. Aurangazeb got wild and ordered Teg Bahadur to go over Delhi at once. He was arrested on the way for having delayed his journey. Then he was asked to perform a miracle in order to prove the superiority of Sikhism over Islam. He accepted the challenge and said that by a miracle he could save his head from the executor's sword. He wrote some slogans in a chit of paper, put it on his neck and then asked the royal executors to chop off his head. The assassins at once cut off his head with their swords. After the execution, Aurangazeb called for the chit found on Teg Bahadur's neck and had it read. To his surprise he found the following words written on them ' Sir Deo Sar na dia ' meaning 'I am giving up my head but not my principles.' This execution sent a thrill of horror in the minds of Sikhs. It also made them the permanent enemies of the Mughals. Thereafter they vowed not to rest till they destroyed the Mughal empire.

(g) Guru Govind Singh (1675–1708)

Guru Govind Singh the son and successor of Teg Bahadur was the 10th and last guru. It was he who converted the loyal Sikhs (disciples) into fiery Singhs (lions). The brutal execution of his father, made him an inveterate enemy of the Mughals. He organized an army of Sikhs, in which Pathans, Jats and others were recruited. He created the Khalsa, a military organisation in 1699. In an assembly of Sikhs, summoned at Anandpur, he selected five persons who came to be known as Panj Piaras. He asked them to sip the water of immortality, taken from the tank of Amritsar, after dipping the point of his sword into it. Thus he baptized them, and asked them to initiate him. He then declared that the Guru was merged into the Khalsa and the Khalsa was merged into the Guru. Thus the individual leadership was replaced by the collective leadership of five in the sikh community. The other sikhs were asked to be ever ready for fighting against their Mughal enemies. For that purpose they were asked to wear on their person

five objects whose names begin with the letter K. They were the Kesh (long hair) Kirpan (short sword) Kachha (short drawers) Kanga (comb) and Kara (steel bracelets). These 5 Ks became the symbol of resistance to Mughal tyranny. Guru Govind put up a stout resistance against the Mughals and the hill princes of Punjab. He defeated the hill tribes, and drove off the Mughal armies which besieged Anandpur, on five occasions. But ultimately he succumbed to the Mughal might. Wazir Khan Governor of Sirhind, wreaked terrible vengeance on Guru Govind Singh. He ordered his two sons to be built up into a wall. Even then Govind Singh refused to embrace Islam. He last his two other sons in the battle of Chambaur. He fought the Mughals at Muktsar in 1706 and then ran away into Deccan. After the death of Aurangazeb he returned to the north and established cordial relations with Bahadur Shah, the next Moghul Emperor. He accompanied the new Emperor in Deccan when he was stabbed to death by a Pathan fanatic. (1708). Before he died, he left a last message for his desciples. It was as follows, ' wherever there are five Sikhs assembled know that I am in the midst of them. Henceforth the Guru shall be in the Khalsa and the Khalsa in Guru. I have infused my mental and bodily spirit into the Granth Sahib and the Khalsa.'

Govind Singh while he was in Deccan, met Banda Bahadur, a Dogra Rajput and made him his disciple. He commissioned to him the work of wreaking vengeance on the enemies of Khalsa in the North. Accordingly he went to the North and with the help of the loyal Sikhs captured the Governor of Sirhind, who bricked up the two sons of Guru Govind and tortured him to death. Then he also killed the Muslims in large numbers. Though he captured many forts of the Mughals in the beginning, he was ultimately routed and executed in 1716. After his death the Sikhs were divided into 9 Misls which gave a lot of trouble to the Mughals, by adopting the Guerilla tactics. Only in 1807, Ranjit Singh defeated most of these Misls and created a Sikh state. The Sikhs are considered to be one of the great martial races of India. In spite of their martial activities they follow scrupulously the teachings of Guru Nanak contained in the Adigranth. They never abandon the 5 Ks, beard, and the turban.

PART—B

CHAPTER IX

FINE ARTS AND LITERATURE

A study of the art and literature of India is a study of national life and thought. From the buildings, sculpture and literature of the various periods of Indian History, we are able to know the creative and constructive genius of the people of this great country. In this chapter we shall describe the architecture, painting, music, dance and literature of our country from very early times, emphasizing the impact of foreign influences on them.

SECTION A. ARCHITECTURE

(a) Rediscovery of Indian Architecture

Students of Indian History should pay a deep debt of gratitude to the Viceroy, Lord Curzon for passing the Ancient Monuments Preservation Act in 1904. Before he became the Viceroy, Lord Curzon had visited cultural centres like Angkorvat in Cambodia, Hampi and Ajanta in India. His cultural interest prompted him to pass the Historical Monuments Act according to which the Archaeological Department was required to preserve the historical monuments in our country. This was Curzon's contribution to History. The scholars of the Archaeological Department by conducting excavations were able to throw a flood of light on some of the unknown periods of History. The archaeological discoveries at Mohanjo daro and Harappa were made by scholars under the leadership of Sir John Marshall. Alexander Cunningham, James Fergusson and Dr. Burgess have by their investigations at different places given a vivid picture of Indian Architecture and sculpture. Educated Indians feel a glow of pride in the rich cultural heritage of our country, a heritage which may be compared favourably with that of Ancient Greece and Rome.

(b) Architecture and Sculpture in Ancient India

The building style of the Age has been referred to in the chapter on the 'Indus Valley Civilisation.' Storeyed buildings, a Public

bath, a Great Granary, Workmen's quarters were all constructed in the Indus Valley more or less on modern lines. But the buildings were built of burnt or sun baked bricks. Stone architecture appears to have made some advance in Rig Vedic Age, because mention is made of stone-castles and columns in the Vedic literature. But it was only from the Mauryan period that we come across artistic structures of high quality in large number and these enable us to form a definite idea about the nature of Indian Art.

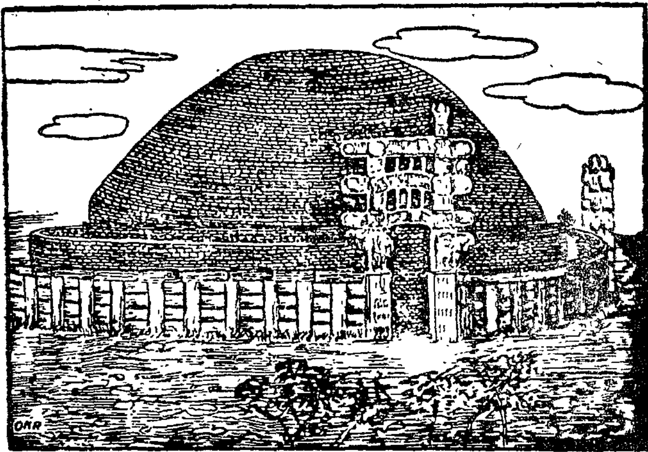


Fig. 13—Sanchi Stupa

The best specimens of Mauryan art are the Stupas, pillars and caves of the Ancient period. Stupas are dome like structures of brick or stone containing the relics of Buddha. Many of the stupas were destroyed during invasions and the only remaining stupa is the Sanchi stupa, near Bhopal in Madhya Pradesh.

The Pillars of Asoka are made of fine single blocks of sandstone so well polished as to appear like metallic columns and 12 to 16 metres in height. The most important Pillar is the Lion Pillar at Sarnath which has been adopted by the Government of India today as its symbol. The other Pillars are at Allahabad, Topra, in Panjab removed to Delhi by Firuz Shah, Sanchi, Rummindei

and Nigliva (Nepal) and Rampurva (Bihar). The capital or tops of pillars are crowned with animals like the lion, the elephant, and the bull. The Sarnath Pillar with four lions, standing back to back, with the Dharmachakra, is an exquisite piece of workmanship according to Sir John Marshall.

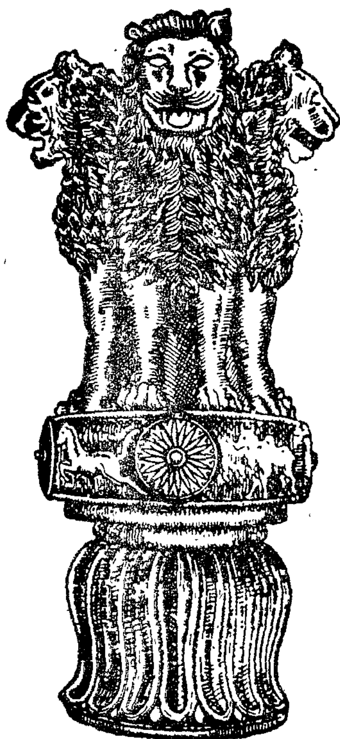


Fig. 14—Sarnath Lion Pillar

Before the introduction of images, the Stupa, containing the relics of the Buddha, was the centre of the devotion and worship of the Buddhists. It was a temple for the Buddhists. Stupas having the character of sacred monuments are known as Chaityas. The Chaitya had a Hall and the Chaitya Halls were hewn out of rock. The Chaitya Hall bears a resemblance to the Christian church. The largest of all the Chaitya Caves, is the great Chaitya Hall at Karle (near Bombay). A. K. Coomaraswamy in his 'History of Indian and Indonesian Art' says that Karle Hall 'is one of the most magnificent monuments in all India'

Another important form of early Indian architecture is the *Sangharama* or *Vihara*, that is, monastry associated with Buddhism and Jainism, more particularly with the former. Rockcut examples of monasteries have been found in abundance and of these the Barabar and Nagarjuni groups of caves, built for the use of the Ajivikas, a heretical sect among the Jains, are the earliest. The Barabar group belongs to the time of Asoka and the Nagarjuni, to one of his successors, Dasaratha. The Jain caves at Udayagiri and Khandagiri near Bhuvanesvar in Orissa go back to the time of Kharavela of Kalinga.

The earliest of the *Vihara Caves* in Western India are those at *Bhaja*. The Ajanta and Nasik Caves in this area have a decorative

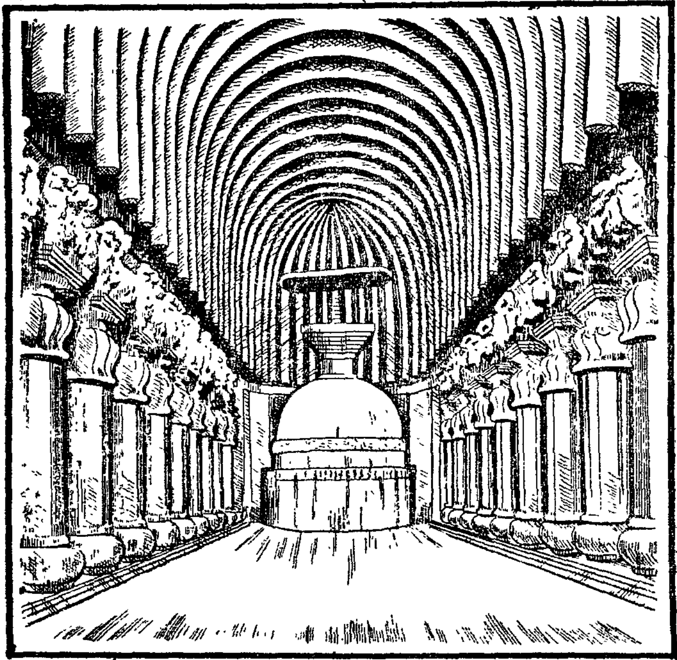


Fig. 15—Chaitya (Karle)

form. Each of the Ajanta or Nasik Caves consists of a pillared verandah and a large central hall, without pillars, which open out into the cells ranged on three sides. On the back wall of these caves is carved the relief representation of figures.

During the five hundred years between the downfall of the Mauryan Empire and the rise of the Guptas, there was a distinct evolution of Indian art and architecture. Several schools of sculpture flourished in different places during this period and they were, Barhut and Sanchi in Madhya Pradesh, Bodh Gaya in Bihar, Mathura in Uttara Pradesh, Gandhara in North West India and Amaravati and Nagarjuni Konda near the mouth of the Krishna in Andhra Pradesh.

In the second century B.C. during the Sunga period a big stupa was constructed at Barhut but unfortunately nothing remains of it except a portion of the railings which surrounded it and one of the gateways which are now preserved in the Indian Museum, Calcutta. On the railings were sculptured incidents from the Buddha's life and Jataka tales.

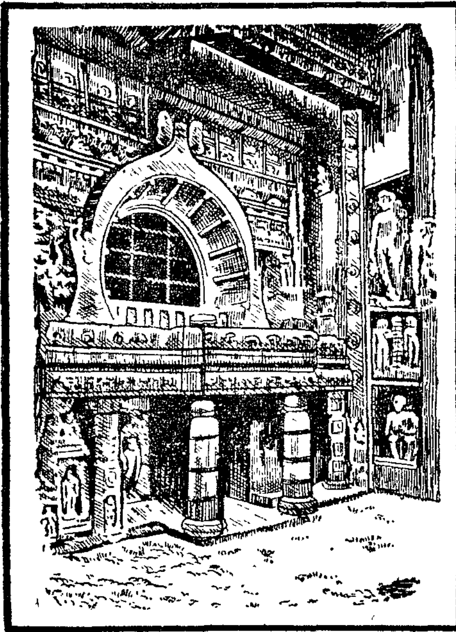


Fig. 16—Ajanta Caves

At Bodh Gaya there is a small railing round the great temple. The sculptures on the Gaya railing are similar to those of the Barhut railings.

The Sanchi Stupa is fortunately in a good condition to-day. The stupa was erected in Asoka's time but the gateways and rail ings were built by Pushyamitra Sunga, though he was a Hindu. Although the railing is quite plain, the four gateways are full of sculptures illustrating the various episodes in the life of the Buddha and the Jataka tales. The Sanchi sculptures show a higher standard of technical skill than the Barhut sculptures. From the Barhut and Sanchi sculptures, we get a knowledge of the religious beliefs of the people, their ideals, their customs and manners, in short, their way of life.



Fig. 17—Gandhara Sculpture

The stone sculptures at Barhut, Gaya and Sanchi show that Indian artists

had by the 2nd century B.C. mastered the difficult technique of making artistic figures on stone.

One result of the transformation of Buddhism into the Mahayana form was the development of *Gandhara Sculpture*. This type of sculpture was found in Gandhara, (hence it is so-called) the territory in North-Western India round about Peshawar and in Mathura in U.P. The best specimens of this sculpture may be assigned to 50 A.D. to 200 A.D., that is, the Kushan period. In the Barhut and Sanchi sculptures, the Buddha is always represented by a symbol, such as a wheel, a throne or a pair of footprints, and never by any human figure. But in the Gandhara art the image of the Buddha is conspicuous. The characteristic works are statues and reliefs. Various types of the Buddha image were produced, the Prince, the Ascetic and the Enlightened. The sculptured reliefs depict his Birth, his Renunciation and his Temptation. Thus the subjects are Indian, but they are made according to the Greek technique. The figures are well-proportioned; the fine drapery round the image and the light round the head of the Buddha are wonderfully depicted.

Gradually the sculpture was developed on indigenous lines. In the 3rd century A.D. when the Ikshavakus were ruling over the present Krishna and Guntur districts, they built stupas, monasteries and pillars on the Gandhara model at *Nagarjuni Konda* and *Amaravati*. Art critics say that the Amaravati and Nagarjuni Konda sculptures were an improvement over the Gandhara and Mathura sculptures.

The classical phase of Indian sculpture began with the Gupta Period. The Gupta sculptures not only remained models of Indian art in all times to come but also they were imitated by the Indian colonies in South-East Asia.

In the Gupta period the finest images of the Buddha and Hindu Gods were produced. These images found at Mathura and Sarnath are regarded as the best products of Indian art.

Magnificent temples of large dimensions were constructed during the Gupta Period but they have been destroyed. The stone temples at Sanchi and Deogarh and the brick temple at Bhitargaon are the only temples which have escaped destruction at the hands of invaders. Tall towers which surmounted the roofs

of temples in later ages, had not yet made their appearance. But the beginnings of this development are seen in the Bhitargaon temple.

(c) Temples, North and South

The period from the end of the Gupta Age to the beginning of Muslim rule in India (600–1200 A.D.) was an age when magnificent temples were built all over India. This was an important period in the history of Indian architecture. Broadly there were two types of temples, Indo-Aryan or North Indian type and Dravidian or South Indian type. The differences between the two types are two. The first is in regard to the shape of the *Sikhara* or tower. The North Indian sikhara has the appearance of a solid mass of curvilinear tower, bulging in the middle and ending in almost a point. The South Indian Temple Tower looks like a pyramid made up of successive storeys, each smaller than the one below it and crowned by a small round piece of stone. Both types of towers are carved with beautiful sculptures Another differce is that while pillars form an important part of the South Indian temple, they are absent in North Indian temples.

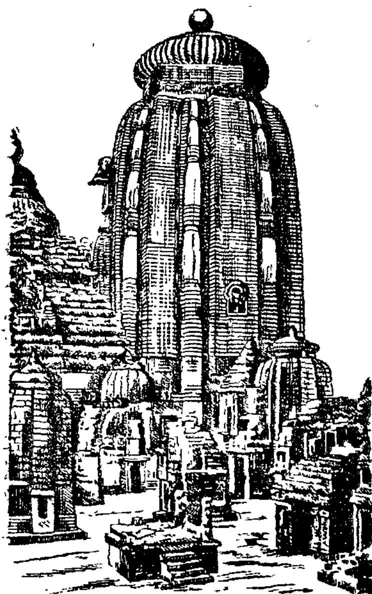


Fig. 18—Lingraj Temple

The most important North Indian temples are the Lingaraj Temple and the Rajarani Temple at Bhuvaneswar, Temple of Jagannath at Puri, Mahadeva Temple at Khajuraho in Central India, and the Dilavara Temple at Mount Abu in Rajasthan.

The South Indian temple architecture and sculpture may be said to have begun only from the Pallava period. (7th century A.D.).

The Pallava rulers like Mahendravarman and Narasimhavarman Pallava were great builders. Temples wonderfully cut out of rocks,

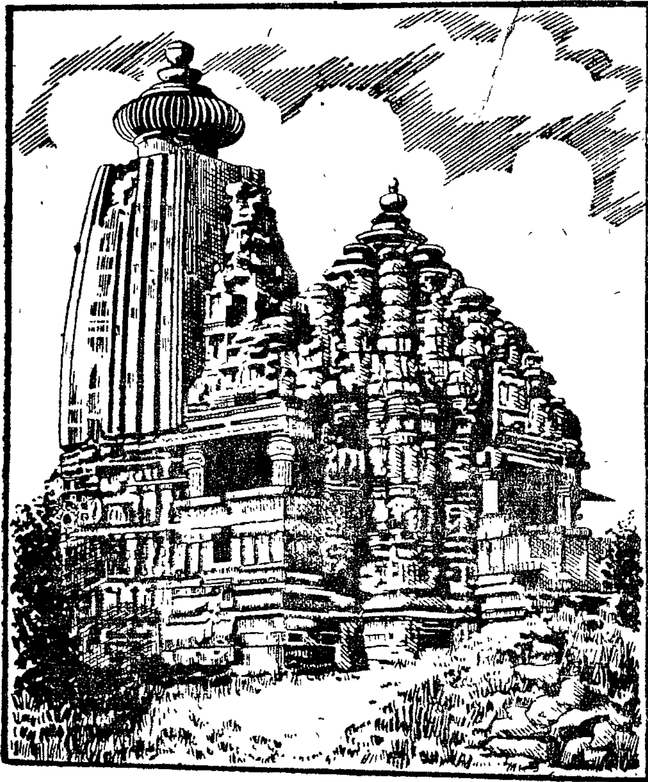


Fig. 19—Khajuraho Temple

like the Seven Pagodas of Mamallapuram, structural shrines like the shore temple at Mamallapuram and Kailasanatha temple at Kanchi and remarkable relief sculptures (at Mamallapuram) are the precious heritage of the Pallava rule.

The Pallava temples show an advanced stage of temple architecture. We have no information about temple architecture for the period before the Pallavas, but we may say that the men who built the Pallava temples must have been trained in schools with art traditions of centuries. So South India must have reached

a fairly advanced stage of development in architectureand sculpture by the time of the Pallavas, that is seventh century A.D.

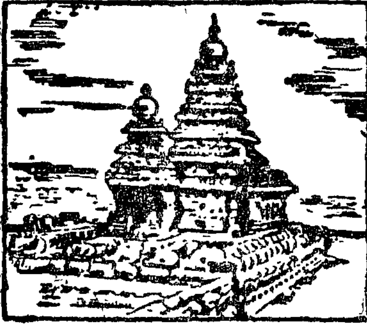


Fig. 20—Shore Temple

The Cholas who ruled South India after the Pallavas were great builders and the Brahadeswara Temple at Tanjore built by Raja Raja, the Great is a standing monument of the architectural and sculptural skill of Támil Nadu. Imitating his father, Rajendra Chola the son and successor of Raja Raja built a temple at his new capital, Gangaikonda Cholapuram on the model of the Tanjore Temple. The sikhara or tower of the Tanjore Temple is 54 metres high and is crowned by a massive dome of a single block of stone weighing 80

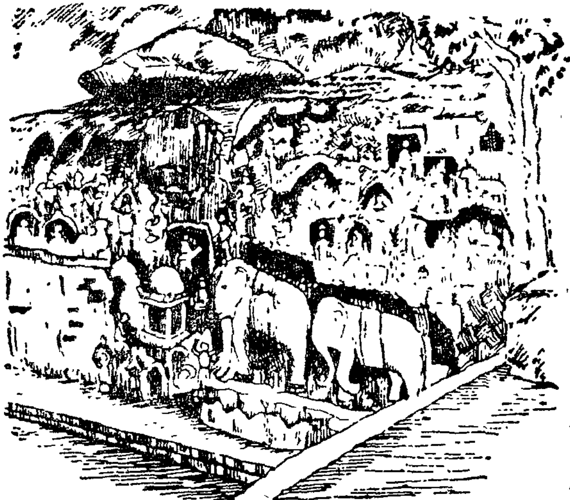


Fig. 21—Sculpture

tons. This heavy stone was slowly rolled on a plane, extending from the tower to a village four miles off, known as Sarapallam. The

Tanjore temple is the best specimen of Tamil architecture and it became the model for many temples in South India. Chola temples

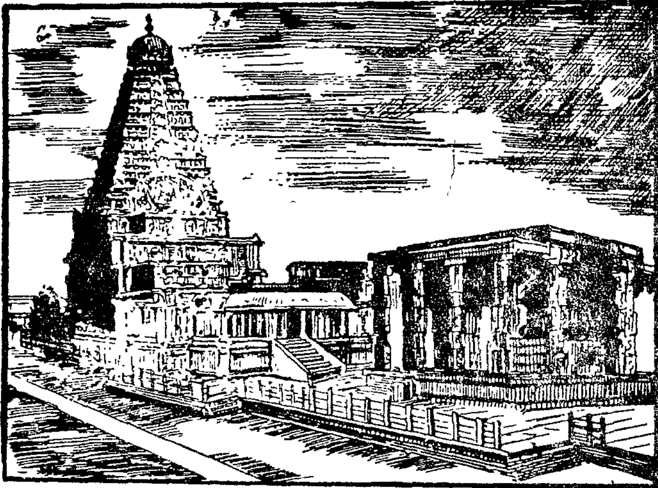


Fig. 22—Brahadeswara Temple

which are massive structures are decorated with beautiful sculptures. As Fergusson remarked, 'the Chola artists conceived like giants and finished like jewellers.'

Gradually a new development took place in temple architecture. This was the addition of a huge gateway, or Gopuram, at the entrance to the temple. In course of time more Gopurams were built in the different directions of the temple and the sikhara or tower over the central shrine of the deity becamesmall. The Vijayanagar Kings who built temples in the different parts of South India improved on the earlier structures. In all the temples built

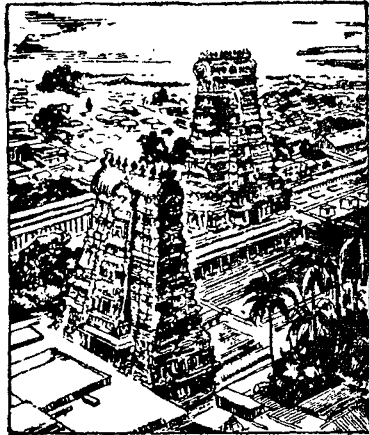


Fig. 23—Madurai Temple

by the Vijayanagar Kings, one could see Gopurams (called Raya Gopurams after the Vijayanagar Kings) at the entrance to the

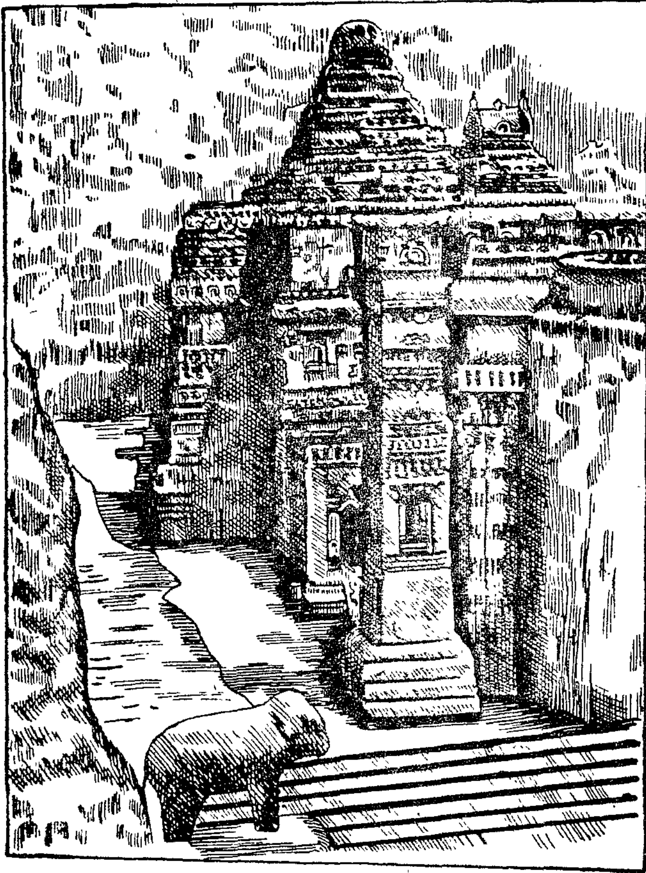


Fig. 24—Kailasanatha Temple

temple, pillared mandapams, and long covered corridors round the central shrine. Krishna Deva Raya's Vittalaswami Temple, Hazara Ramaswami Temple and Krishnaswamy Temple are now in ruins owing to the destruction of the City of Vijayanagar after the battle of Talikota in 1565. But the temples of Madurai, Srirangam and Tirunelveli are standing monuments of Vijayanagar temple architecture.

Between North India and the Far South, which had evolved two independent styles of temple architecture, lay the Deccan plateau where both styles were mingled by the rulers of the area, namely, the Chalukyas and the Rashtrakutas. The temples built by the Chalukya Kings at Badami, the Chalukya Capital are both cave and structural temples dedicated to Hindu gods and they are of Pallava style. In these temples there are a number of beautiful images and sculptures. The Pallava style was adopted by the Rashtrakutas and the famous Kailasanatha temple at Ellora built by Krishna I in the 8th century A.D. is a rock-cut marvel.

While the Chalukyas and the Rashtrakutas in the Deccan followed the Pallava style of architecture, the Hoysalas who ruled over Mysore (modern Karnataka) in the 12th and 13th centuries evolved a new style of architecture. They inherited the art traditions of their predecessors, the Gangas, during whose rule the famous collosal Jain image of Gomata was constructed by Chamunda Raya, a Ganga minister in about 983 A.D. The *Gomatesvara Statue* is on the top of a hillock at Sravana Belgola and is 18 metres high. It is one of the marvellous sculptures of the world.

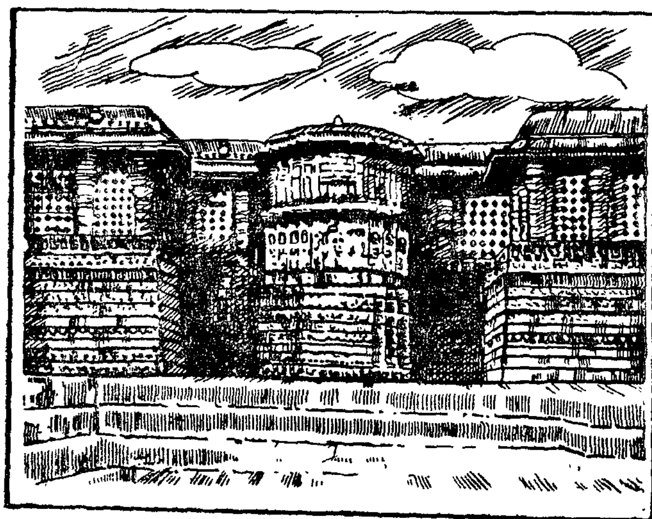


Fig. 25—Hoyalesvare Temple

The Hoysalas like the Gangas before them evinced an interest in architecture and sculpture. They built a number of temples, the

most important being the *Hoyalesvare Temple at Halebid* or Dwarasamudra. The Hoysala temples are polygonal or star shaped. They are built on high bases or plinths which follow all the windings of the temple and thus give plenty of space for carving sculptures, the sikhara is pyramidal like the Chola temple but low. The temple is decorated with beautiful sculptures, mostly of animals and birds and stands as a marvellous exhibition of human labour

In mediaeval times the temples and sculptures built in North India by Palas, Senas Chandellas and Kalachuris were more influenced by the prevailing religious ideas than by aesthetic taste. Naturally they cannot compare favourably with any of the temples of the earlier period.

(d) Islamic Impact on Indian Architecture

The Muslim conquest of India had its impact on Indian architecture. The buildings of the Sultanate period were built according to Indo-Muslim art. The craftsmen were generally Hindus but they absorbed foreign ideas and built structures combining the principles of Hindu and Muslim architecture. At first temples were converted into mosques and indigenous art predominated but soon Muslim ideas got the upper hand. The chief features of Indo Muslim architecture are arches and domes, minars and minarets, geometric devices and beautiful sacred inscribings. Some of the important buildings of the Sultanate period were the *Kutub-Minar at Delhi* and the *mosques at Gaur* in *Bengal* and the *Atala and Jami Mosque* at *Jaunpur*.

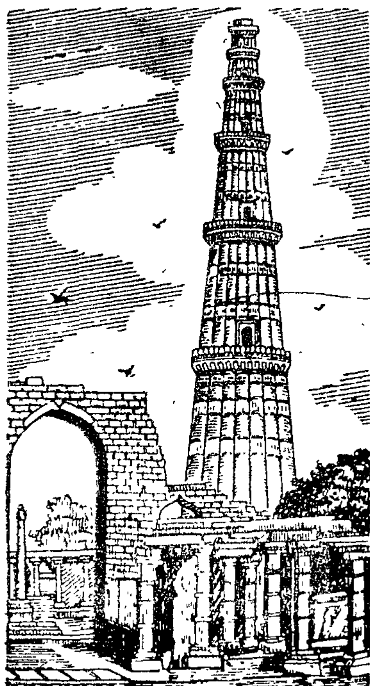


Fig. 26--Kutub Minar

In the Deccan the Bahmani Sultans were patrons of art, letters and sciences. The architecture of the time is a composite mixture of the Indian, Turkish, Egyptian and Persian styles. The *Jumma Masjid at Gulbarga* and the college of Muhammad Gawan at Bidar are examples of this. *Gol Gumbas* the mausoleum of Muhammad

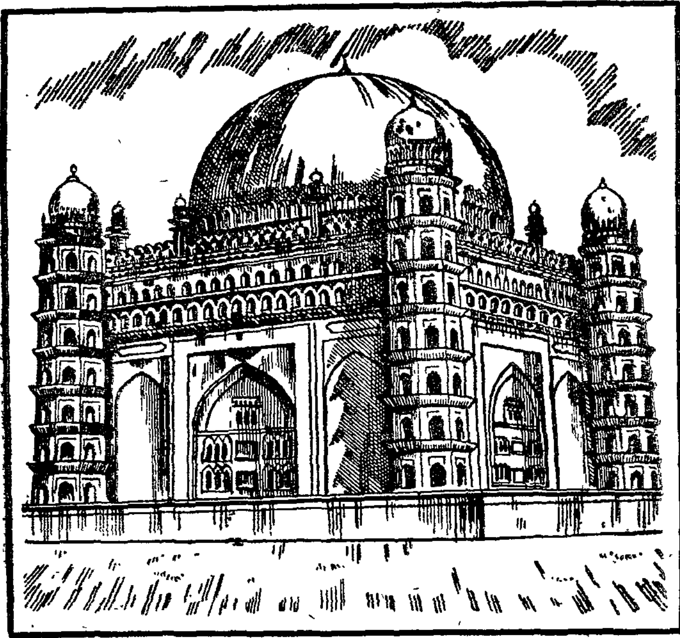


Fig. 27—Gol Gumbas

Adil Shah of Bijapur, who reigned in the 17th century, is again a splendid specimen of Bahmani architecture. Many of the Bahamani buildings were built on the sites and ruins of old temples. The materials of these Hindu temples were used for new buildings and so the influence of Hindu art was seen in these Muslim buildings.

The Bahmani kings offered employment to the Turkish, Persian and Egyptian craftsmen and they settled in large numbers in the Deccan. This was the reason for the foreign elements in the Bahmani architecture. In course of time the native Deccani style marked by strength and grace became more and more pronounced.

The Mughal monarchs were great builders and lovers of art. In their days, there "was a happy mingling of Persian and Indian art traditions." The art and architecture of the Sultanate period continued to flourish and slowly and steadily transformed itself into the Indo-Saracenic architecture and reached the zenith of its glory in the Mughal days.

The decorative features of the Hindu and Jain temples were copied, namely, square pillar and rows of small arches. The central dome of Mughal architecture was inspired by the Buddhist Viharas.

The most important buildings of Akbar are the *Tomb of Humayun* at Delhi and the Fatehpur Sikri. The *Buland Darwaza* or the Triumphal Archway as well as the marble mosque, at Fatehpur Sikri pro-

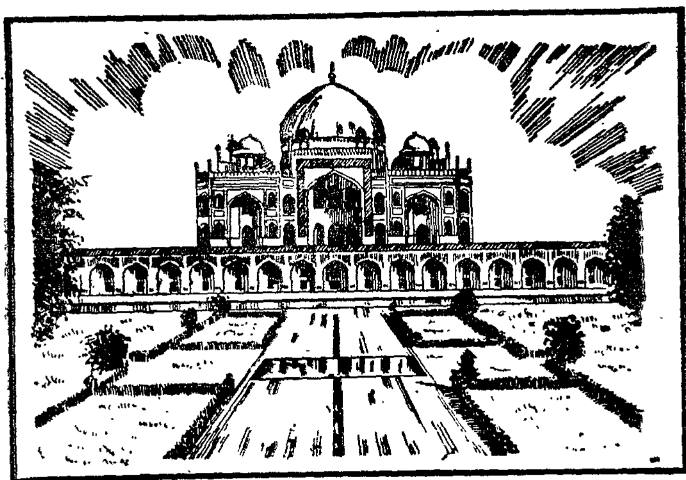


Fig. 28—Tomb of Humayun

claim the glory of Mughal architecture. The noteworthy structure in Jahangir's time was the *Tomb of Itmad-ud-daulah* at Agra built by Nurjehan over her father's grave. Nurjahan also built the Tomb of Jahangir at Shahdara near Lahore. Akbar designed his own tomb at Sikandara. It was begun in 1605 and completed later by Jahangir.

Shahjahan was the most magnificent builder of the Mughal Age. The most important—buildings of his reign are the *Red Fort* and

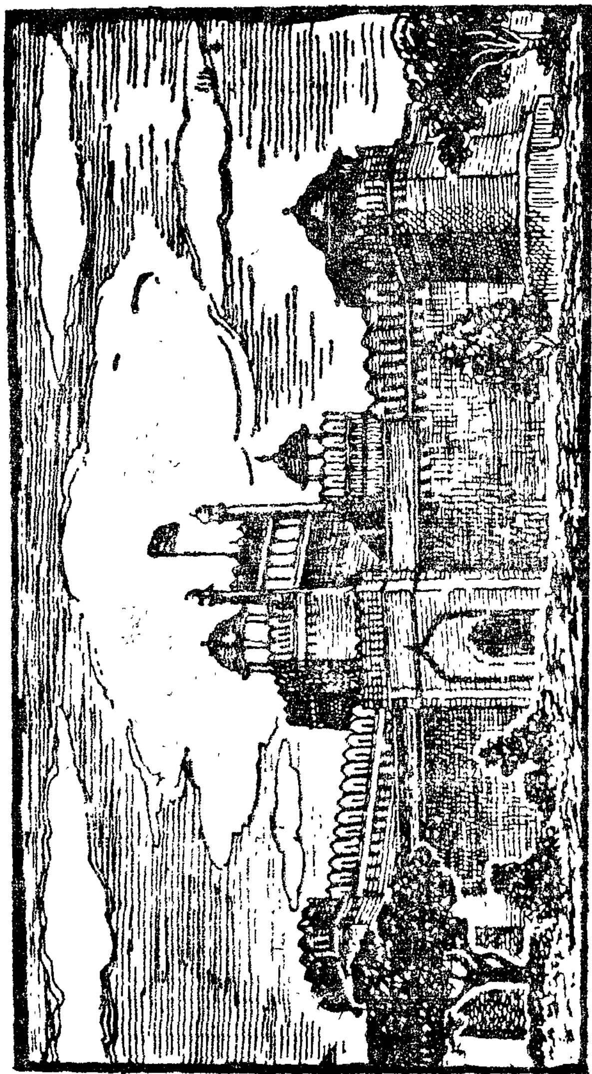


Fig. 29—Red Fort

the *Jumma Masjid* at Delhi and the *Moti Masjid or the Pearl Mosque* and the *Taj Mahal* at Agra. Shah Jahan built a new city known as *Shahjahanabad* at Delhi and the Red Fort within it. The most important parts of the Red Fort are the Diwani Khas or the Hall of

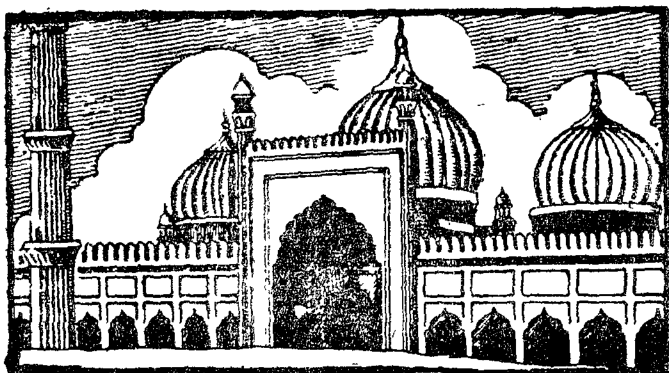


Fig. 30—Jumma Masjid

Private Audience and the Diwani Am or the Hall of Public Audience. Of the two Halls, the Diwani Khas is the most beautiful and highly ornamented Hall. There is an inscription in that Hall which says thus,

'If there is a Paradise in earth,
It is this, it is this, it is this.'

The Jama Masjid at Delhi is the largest mosque in India. The interior of the mosque is simple 'lest the fineness of art should disturb the people assembled to pray.'

The Taj Mahal at Agra was built by Shahjahan on the banks of the Jumna in memory of his wife, Mumtaz Mahal who died in 1630. Prominent artisans were invited from various countries and they constructed the Mausoleum under the guidance of Ustad Isa. It cost the Emperor nearly 3½ crores of rupees and it took 22 years to complete the construction with 20,000 workers working daily.

The Taj is the finest monument of conjugal love. It is a 'dream in marble.' The structural portions of the Taj were done by Muslim craftsmen, while the decorative work was done by Hindu craftsmen.

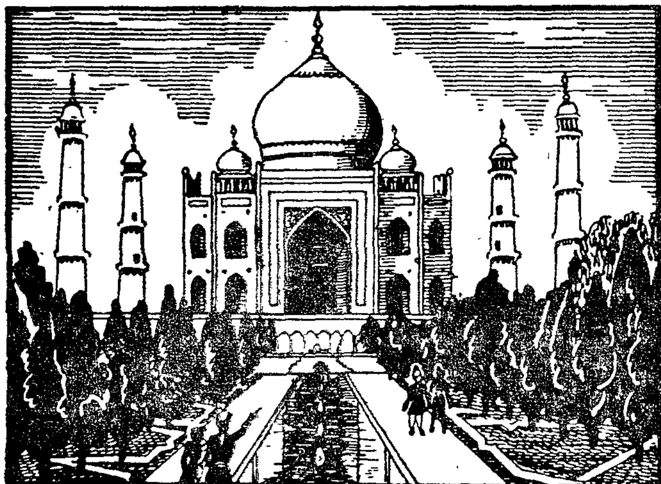


Fig. 31—Taj Mahal

The Moti Masjid or Pearl Mosque at Agra built flawless of white marble represents the Mughal style of architecture at its Zenith.

(e) Indo-British Architecture

The decline of the Mughal Empire and the establishment of British rule in India led to the decline of Indian Art, because there was no demand for artistic buildings. Architecture in British India was a mechanical process and buildings were constructed to suit the requirements of British Administration. Under the new pattern the old artisan or craftsman had no scope to use his imagination; he worked only for the wages he earned. Utility and simplicity were the watchwords of Indo—British architecture. The materials used in the construction of buildings also changed with the beginning of the 20th century. Brick, chunam and wood were replaced by cement, iron and patent paints. The bungalows, factories, forts and cathedrals, were built according to European

style. Bombay government offices, the Lahore Railway station, the palaces of Gwalior and Baroda, and the Victoria Memorial in Calcutta are but a few examples of various European architectural styles.

The skill of the Indian craftsman however found scope in the following ways. After the passing of the preservation of Historical Monuments Act of Lord Curzon, employment opportunities came to Indian 'Master builders, as they were engaged to repair the ancient historical monuments. In South India many temple managements gave employment to master builders learned in the silpa sastras to renovate old temples or build new ones. The skill of the master builders was requisitioned in Indian States particularly

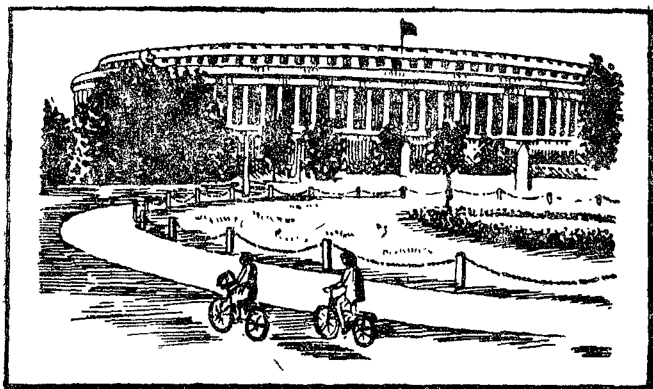


Fig. 32—Parliament

in Rajputana to build beautiful palaces. Benares......the Holy City of the Hindus had once a fine water front adorned by ancient temples and monasteries. They were all destroyed by Aurangazeb. Under the British Benares came to have modern buildings. Recently temples were built with the help of master builders and some of these modern temples are architecturally interesting.

British built structures guided Indian architects. The European style was soon followed by a period when there was a blending of the rich Indian tradition with European design. An example of this was the construction of New Delhi by *Sir Edwin Lutyens*

and *Sir Edward Baker* in the 1930s. At first these architects wanted to build the city on neo-Roman style, but on account of opposition from such eminent persons as *George Bernard Shaw* and *Sir William Rothenstein,* they revised their plans to incorporate Indian motifs. But the product did not turn out to be a synthesis of styles, but a collection of uninspiring patterns. This was because New Delhi was built at a time when the old style had lost its vigour and the new style had not yet developed to perfection. Chandigarh which is the capital of the Punjab and Haryana states has been built by a French architect and it looks more artistic than New Delhi

Section B. Painting

(a) Beginnings of Paintings

Both Buddhist and Brahmanical literature, some of which go back to centuries before Christ, contain abundant references to the art of painting in Ancient India. From very early times painting, both secular and religious, was regarded as an important form of artistic expression and it was practised by all classes of people. From the Brahmanas and the Buddhist Sutras, we learn that there were traditions and practice of painting and this led latter on to the formulation of a theory, technique and classification of painting.

We have no specimens of painting in very early times. The earliest historical paintings are the figures on the ceiling of the Sitabenga or Jogimara cave in the Ramgarh Hills in the Surguja state of the Eastern states Agency. As there is a similarity between the dress of Jogimara figures and the garment of the Sanchi Stupa figures, Jogimara paintings have been assigned to the 2nd or middle of the first century B.C.

(b) Ajanta Paintings

The art of painting reached its height of glory in the Gupta Age. The paintings in some of the caves at Ajanta go to prove that the skill of the Indian painters was admirable. The cave paintings at Ajanta belong to different periods, some to the first century B.C.

and others to a later period. But the best paintings belong to the Gupta period (4th century A.D.) The colours used in the Ajanta paintings are still bright, even after the lapse of several centuries. They give pleasure to the eyes and the mind.

All of them are full of expression. Various human emotions such as love, fear and hatred have been successfully portrayed. The animals, birds and flowers are realistic The best paintings in the Ajanta caves are the '*Dying Princess*' and the '*Mother* and *Child*.'

Paintings have also been found at the *Bagh Caves* in Gwalior state and they are regarded by art critics as 'Paintings of high merit and infinite variety' and as good as Ajanta The paintings at *Sigiria* in Ceylon belong to the close of the 5th century A.D. but they do not come upto the level of Ajanta. Similarly the Jain cave paintings at *Sittannavasal* in the Pudukottai district of Tamil Nadu belong to the period of Mahendravarma Pallava (7th century A.D.). Chola paintings of the eleventh century A.D have been discovered in the Brahadeesvara Temple at Tanjore.

(c) Mughal Painting—Regional schools

As Islam was opposed to idol worship and images, sculpture was not a well developed art in the Islamic countries. But in regard to painting, the later Caliphs declared that figures might be painted in residential buildings, but not in religious structures. Hence the Umayyad and Abbasid Caliphs of Asia had their palace walls decorated with floral designs and even human figures. Babar the, first Mughal king was a lover of painting and he employed painters to paint flowers, springs and streams. Humayun developed a taste for painting while he was an exile in Persia. When he was restored to the Delhi throne, he invited two famous painters *Mir Sayyid Ali* and *Khwaja Abdus Samad*. His early death did not allow great works of painting to be completed.

Akbar was greatly interested in painting and set up a department under Khwaja Abdus Samad. In the 16th century there were in North India three schools of painting, *the Rajput*, *the Jammu* and *the Kangra*, but of the three the Rajput style became popular and spread beyond Rajasthan to Kashmir, Mathura and Benaras. The Rajput

style was highly expressive and colourful. The eyes of the figures were almost hypnotic with all expression conveyed through postures and poses of the body. Akbar was a great admirer of the realistic simplicity of the Rajput style and of the delicacy, linear grace and decoration of the Persian style. He invited painters from all over India and a National Indian school of painting arose. Most of the painters were Hindus and the most important among them were *Daswant, Basawan, Sanwal Das, Tarachand* and *Jagannath*. The leading Muslim painters were *Abdus Samad, Mir Sayyid Ali* and *Farukh Beg* The importance of painting is emphasised in the 'Aini-Akbari' The 'Akbar Nama' 'Nala Damayanthi' of Faizi, the Persian version of the 'Ramayana' and the 'Mahabharatha' contain paintings which are good art specimens.

Like his father, Jahangir gave an impetus to the art of painting. Sir Thomas Roe who visited the Mughal court in the time of Jahangir testifies to the fact that Jahangir was a great lover of painting. He had a keen aesthetic sense and loved the beauties of nature. He was so attracted to Kashmir that he visited it 13 times during the 22 years of his reign. He favoured naturalism in art, and the painting of landscapes, animals and portraits reached its zenith during his reign *Ustad Mansur* was the most famous bird and animal painter of Jahangir's reign.

Shahjahan was more interested in architecture and he therefore neglected painting. A few nobles patronised painting, and Asaf-khan, his father-in-law was one of them. Asaf khan's mansion in Lahore was decorated with paintings. Dara Shikoh was a lover of painting but his unfortunate end in the War of succession left the painters without a patron

Aurangazeb as an orthodox Muslim did not encourage painters. He even white washed the paintings in Akbar's Mausoleum at Sikandara[1]. But some nobles encouraged painters who painted their mansions. Towards the close of the Mughal period, many of the painters migrated to the mofussil cities in the Gangetic valley and the Deccan where they received encouragement.

The Mughal school of painting rose and declined with the great Mughals. It began under Akbar, reached its climax under Jahangir

and declined under Shahjahan and Aurangazeb. While the Hindu art (Ajanta paintings) was spiritual and symbolic, the Mughal art portrayed the materialistic life of the court, with its state functions, processions, hunting expeditions etc. There were also paintings of flowers, animals, birds and natural objects, but the art was not meant for the common people. It was patronised by the emperor and the Nobles, and outside the court, little was known of its existence.

The *Deccan school of painting* arose as a consequence of the flight of painters from the Mughal court to the courts of the Deccani sultans. It was an offshoot of Mughal painting and had the same features as its Mughal counterpart.

The *Rajput school of painting* flourished in the courts of the Rajput chiefs. The Hindu artists portrayed the life of the common people, their beliefs, manners and traditions. Romance, love and devotion were portrayed in popular deities like Sankara, Parvathi, Krishna, and Radha. The Rajput paintings were characterised by brilliancy of colour and minuteness of decorative detail.

(d) Western Influence and Modern Revival

Western education in which aesthetic values did not find an important place was not conducive to artistic development in India.

The Indian artists managed to retain their traditional forms and skills, because of their pride in their rich heritage. Towards the end of the 19th century a reaction against imitating Europe set in. This spirit of renaissance helped a finer appreciation and cultivation of the Fine Arts of India such as painting and music. Dr. Abamindranath Tagore has taught and inspired a group of artists. He has been followed by Nandalal Bose of Bengal and Abdur Rahman Chaghatai of the Panjab. The Bombay school of Art has developed a new style by the application of western technique and methods, to current Indian conditions. In Kerala Raja Ravi Varma painted a number of pictures influenced by the modern technique. The artistic renaissance of India owes a great deal to E. B. Havell, Principal of the Government school of Art in Calcutta and Dr. A. K. Coomaraswamy, who did much to

preach the glory and greatness of Indian art. New schools of Art arose and there has been a revival of Indian painting. But the modern painting is an integration of past and present, a synthesis of East and West. Modern Indian painters follow the style and technique of Modern Europe, especially of France, but they depict scenes and peoples in recognisably Indian manner. Rabindranath Tagore in his Viswabharathi University introduced painting as one of the subjects to be taught and this has given an impetus in Bengal to the development of this fine art.

Indian art since 1930 has been passing through a period of transition, developing fairly regional identities in the Indian context. Jamini Roy in Bengal expressed in his art racial and national genius. He was a lonely figure and he was not able to change the trends in Indian Art. Devi Prasad Roy Chaudhri pioneered in the field of sculpture but others went beyond him to exploit new styles and they are Ramkinker Dhanraj Bhagat, Janakiram and Nandagopal. The Sangeetha Nataka Academy and the Lalit Kala Academy set up by the Government of India at Delhi are bringing together through dramas and exhibitions of art, the artists and art organisations. They also award prizes to the best artists. Exchange of ideas between artists helps the development of art. Sri K.C.S. Panikkar of Madras through the progressive Painters Association and cholamandal complex has given the South Indian Artist to achieve something of permanent value. One thing is certain. There is no going back to cheap imitation of the west. Indian Art has proved itself to be truely Indian.

SECTION C. MUSIC AND DANCE

(a) Music and Dance in Ancient India

Music in India is as old as the Vedas. The Sama Veda is the song book of the Aryans. It contains a number of verses taken from the Rig Veda and adapted for singing at the Soma sacrifice by a special class of priests. Dancing should have existed in the period of the Indus valley civilisation for there has been discovered at Mohanjodaro a dancing figure like that of Nataraja. In Vedic times music and dance were popular A passage from the Chandogya

Upanishad is illuminating. 'I have studied the Vedas, the Epics, and mythological poems, the art of war, astronomy and the fine arts (Music and dance)'

In the Mauryan period dancing, singing and instrumental music formed an important part of all festivities. Courtesans were given training in music, dance and acting by qualified teachers. The king, his court and the public patronised beautiful and accomplished courtesans, some of whom were employed as spies. Dancing was generally confined to the courtesan class in Mauryan, Gupta and Harsha times. In South India also it was so, for, we find from 'Silappadhikaram', a Tamil classic of the early centuries of the christian era, that Madhavi, a courtesan dancer attracts Kovalan and draws him away from his wife, Kannaki. The interest in dancing is shown by innumerable sculptures, depicting dancing postures.

Music was patronised by the Gupta kings and Samudragupta was himself a musician as some of his coins show him playing on the Vina.

It must be noticed that the Hindus used music for religious and secular purposes. The Nayanmars and Alwars sang devotional songs and music was the vehicle of Bhakthi. Chaitanya, Mirabai, Kabirdas, Namadev, Tukaram and Ramdas similarly sang devotional songs to bring worshipers into close communion with God. All the Hindu monarchs patronised music and musicians. The Kudumiyamalai (Pudukottai Dist. Tamilnadu) music inscriptions of Mahendravarma pallava not only shows his interest in music but also reveals his expert knowledge in music.

(b) Music in Muslim India

Muslims at first were not interested in music but they soon acquired an affection for them. Islamic music first came to Sind with the Arabs and was soon blended with the prevalent Indian system. The divine service in the mosque was performed without vocal or instrumental music, but when Muslim rulers saw that Hindu life was full of music they adopted it into their social life. Muslim Sufi saints who were as fond of music as the Hindu Bhaktas,

introduced it in their congregational meetings where songs of divine love known as Qawalis were sung.

Alauddin Khilji had a number of accomplished musicians in his court. Singers and dancers-Hindu, Turkish and Persian resided permanently at Muslim Darbars, often under the headship of a Persian officer Devotional songs such as bhairavi, sarasrag, kalengra and bhairon were sung at religious gatherings, and in Darbar The music that was sung in North India during Muslim rule was a fusion of Indo-Iranian music. The famous Muslim poet Amir Khusru was a melodious singer. As Persian modes were introduced into the music of Northern India, North Indian music became a little different from that of South India. Many Indian musical instruments owe their origin to Muslim artists, for instance tabla, dilruba, sarod, and maqqara.

The synthesis of Hindu and Muslim musical elements which had taken place in the Sultanate period developed into a highly developed musical art form under the patronage of the Mughal Emperors Music reached its zenith in the reign of Akbar. The celebrated musician Tansen enjoyed the patronage of Akbar Tansen's disciples gave rise to various schools of music It is said that when the Mughals returned to the north after their conquest of the Deccan, they took with them the most famous South Indian musicians along with other artists and sculptors

Music in Muslim India was popular because the majority of Muslims were Hindu converts and they were disinclined to give up their music Even today some of the best known Indian musicians are Muslims such as Ali Akbar Khan, Bismillah Khan and the famous Nadaswaram musician of Tamil Nadu, Chinna Moulana Sahib

The medieval period was an age of great musicians both Hindu and Muslim. The great poet singers, Tulsidas, Surdas and Mirabai belong to this period. Akbar, Jahangir and Shah Jahan patronised music but Aurangazeb did not encourage it. But by that time North Indian music called Hindustani, had already established itself.

As in Ancient India, dancing was done during this period by a professional class of women. Dancing was one of the entertainments of the Muslim Age and there was a group of dancers, Hindu and Muslim attached to each court. The Peshwas of Maharashtra delighted to witness the dance performances of professionals. Mastani, the mistress of Peshwa Baji Rao I was famous for her beauty, wit, music and dancing and she wielded considerable influence over the Peshwa.

(c) Music and Dance in British India

Dance and music in India were not influenced by European styles. There were a few changes in popular cinema music Modern musical compositions have adopted western techniques. Some Indian composers, such as Sarabji, have written music in western styles, sometimes using Indian motifs Ali Akbar Khan sometimes incorporated a certain amount of harmony and western melodies into his songs

Indian music which has not been affected by foreign influences is called Carnatic music because it is preserved in its pristine purity in South India. The three characteristics of Carnatic Music are the following. 1 Carnatic Music gives as much importance to melody as any other music. There are different 'Ragas' and the science of Carnatic Music lays down rules for the singing of each 'Raga' 2. Timing is very important in Carnatic Music Music has to be sung according to 'tala' 3 Most of the composers of Carnatic Music have composed songs only in praise of God They are devotional songs They help to develop Bhakti They are in different languages like Sanskrit, Telugu, Malayalam and Tamil The three great exponents of Carnatic Music, often called the 'trinity' are Thyaga Brahmam of Tiruvaiyaru, Muthuswamy Dikshithar and Sama Sastry Swathi Thirunal, a former Maharaja of Travancore has composed songs set to Carnatic Music

To advance the cause of Carnatic Music conferences are held annually at Madras where great exponents of this class of music meet and discuss about the significance of Ragas and the way they should be sung. At the Samadhi of Thyaga Brahmam at Tiruvaiyaru in

Tanjore district, all the Carnatic musicians, vocal and instrumental give musical concerts in memory of the great musician composer, on the anniversary day of his death. The compositions of the Carnatic Musical Trinity are a treasure which delights the ear, ennobles the mind, and purifies the soul. The Sahitya Academy at Delhi awards prizes every year to the best musician of the year and it has so far honoured among others Smt. M. S. Subbulakshmi, Ariyakudi Ramanuja Ayyangar and Chembai Vaidyanatha Bhagavathar.

Along with Carnatic Music which has not been influenced by outside influence, there is the popular cinema music. While Carnatic Music is devotional, cinema music is mainly secular, with emphasis on love and sex. In Tamilnadu the famous composer of film songs is Kannadasan and the most popular cinema songsters who supply background music are Thiru T. M. Soundararajan and Smt. P. Suseela. In the Hindi cinema world, the most outstanding singers are Lata Mangeshkar, Asha Bhonsle, Kishore Kumar and Vani Jayaram.

The world has come to know how to appreciate its richness and variety in the great performances of Smt. M. S. Subbulakshmi and Ravi Shankar. Mass communications media and government initiative have truly made Indian music what it is today. Illustrated texts of Indian music are among the traditional products characteristic of the pre-British India. They are the residual impressions of a pastoral culture that is rapidly fading away.

As in the case of music, so in Dance the pristine uncontaminated Dance is called Bharata Natyam. It is so called because its technique was written by Sage Baratha in the 2nd century A. D. Dance was related to religion in early days and Devadasis or dancing girls were attached to temples and maintained by temple funds. Though Bharatha Natyam was considered to be divine, dedicated to Lord Nataraja, a stigma was attached to the girls who performed the dance. Dr. Muthulakshimi Reddy, the founder of the Adyar Cancer Institute campaigned against the Devadais system, and in 1925 by an Act of the Madras Legislature, it was abolished.

In recent times Rukmani Arundale of the Adyar Theosophical Society, popularised the Bharatha Natyam by encouraging girls of decent families to take to it as a hobby. The Kalakshetra at Adyar stands for the promotion of this ancient art, the pride of India. Recently Bala Saraswathy, an expert in Bharata Natyam was honoured by the Government of India for her services to the cause of this ancient art and Rukmani Arundale was nominated to the Rajya Sabha for her contribution to the preservation of the best in Indian culture. Vijayanthimala, Kumari Kamala and Padmini are also exponents of Bharatha Natyam though in cinemas they play oriental dances. There are also cabarat dances, hotel dances and dances according to western technique which are popular among the masses. Then there are folk dances like Kathakali, Karakam and Kavadi dances which are partly religious and partly secular. They are a source of entertainment to rural folk and they help to bring people together.

Section D. Language and Literature

(a) In Ancient India

Our country can boast of a highly developed literature in Sanskrit and Tamil from very early times. The Vedic Literature is the earliest literature of our land. The Vedic Hymns were handed down orally from generation to generation and at a later period they were set down in writing and edited by Sage Vyasa. In course of time, the Brahmanas and Upanishads were composed by scholars. The Brahmanas are prose explanations relating to Brahman, prayer and sacrificial ceremony. The Upanishads contain the philosophical speculations of Ancient India and may be described as the literature of spiritual power From the Vedic literature we are able to know the political, social, religious and economic conditions of India from 2000–1000 B.C. The Vedas as well as the Brahmanas and Upanishads are written in Sanskrit language.

The two great Epics, the 'Ramayana' and the 'Mahabaratha' are the next important literary works of Ancient India. They have been

written like the Vedas, in Sanskrit. The author of the 'Ramayana' was Valmiki and the author of 'Mahabaratha' was Sage Vyasa. The best part of the 'Mahabaratham' is the 'Bhagavad Gita' which contains the quintessence of the Hindu religion.

The two Epics have been translated into regional languages. Tulsi Das in the reign of Akbar translated the 'Ramayana' into Hindi and in its Hindi form it is called 'Rama Charita Manas'. Kambar, the great Tamil poet who lived in the 12th century in the court of the Chola King wrote 'Kamba Ramayana'. The Mahabaratham' has been rendered into Tamil by Villiputhurar and Perundevanar. The two Epics are national epics and Hindus all over India delight to hear the stories of the Epics from seasoned speakers known as Pouranikas or Bhagavatars. The Epics form a bond of unity among the people of this great country and help to promote national integration.

After the rise of Buddihism, a number of books were written expounding the principles of Buddhism. The early religious books of the Buddhists constitute the Tripitaka, that is, the Sutta Pitaka, the Vinaya Pitaka and the Abhidamma Pitaka. The Pitakas were written in Pali, the oldest literary form of Prakrit, in the 3rd century B.C. The Sutta Pitaka contains the sermons of the Buddha and his chief disciples and is a popular exposition of the Dhamma or the Law. The Vinaya Pitaka is concerned with monastic discipline and the Abhidamma Pitaka is a detailed and highly technical exposition of the Dhamma.

Besides the Tripitaka, there were the Dhammapada, the Theragatha, the Therigatha and the Jataka Tales. The last mentioned work describes the previous lives of the Buddha.

In the early centuries of the Christian era Tamil Nadu produced a fine literature known as the Sangam literature. These literary works are said to have been the work of three sangams or Boards of Literary Censors, that are supposed to have flourished in the capitals of the Pandyas, the latest of which being Madurai. The accounts of the first two Sangams are not available, except 'Tolkappiyam', a work assigned to the Second Sangam. The Third Sangam at Madurai has a number of works to its credit such as

'Patthupattu' (Ten poems) 'Ettuthogai' (Eight collections) 'Pathinenkil Kanakku' (Eighteen Minor works) and the two Epics, 'Silappadikaram' and 'Manimekhalai'. The famous 'Thirukural' composed by Thiruvalluwar is one of the 'Pathinenkil Kanakku.' The importance of 'Kural' may be learnt from the fact that it has been translated into many languages in the world.

The next important period in Indian History for literary activity was the Age of the Guptas. Kalidasa, one of the Nine Gems of the Court of Chandragupta Vikramaditya was the greatest of the Sanskrit poets and dramatists. He wrote three dramas namely, 'Sakuntala' 'Vikramaoorvasi' and 'Malavikagnimitra'. The other literary works of Kalidasa are the two epic poems, the 'Raghuvamasa' and the 'Kumarasambhava' and the two lyric poems, 'the Meghaduta' and the 'Ritusamhara'.

Kalidasa was not the only great poet of the Gupta Age. There were many other literary men who made a rich contribution to Sanskrit literature. Sudraka wrote the 'Mrichchakatika' or 'Little Clay Cart'. Visakhadatta wrote a drama 'Mudrarakshasa' which deals with the Maghadan Revolution. Another great poet of the period was Bharavi whose 'Kiratarjunaiya' is an epic poem describing the combat between Siva disguised as a Kirata or hunter and Arjuna.

The most original of Indian literature is its folk-lore represented by the 'Panchatantra'. It assumed its present shape during the Gupta period. 'It has enriched for many centuries', as Macdonnel observes, 'the literature of the three continents of Asia', Africa and Europe and has exercised an extraordinary influence on the narrative works of the Middle Ages. Probably no book except the Bible has been translated into so many languages, certainly no secular book. No other country has produced so extensive a literature of stories as India. Its migration to the other parts of the world borders on the marvellous.'

Even sex became the subject matter of serious study and Vatsyayana wrote the 'Kamasutra'.

Varuruchi wrote his famous ' Prakritprakasa ', an important grammatical work in Prakrit. Amarasimha composed his ' Amarakosa ', a book of synonyms.

Buddhaghosha who belonged to Magadha, studied Buddhism in Ceylon and gained fame as a commentator on the Tripitaka.

In the Gupta Age Sanskrit became the language of the cultured. While Asoka made use of Prakrit in his edicts Sanskrit came to be used by the Guptas. The Allahabad Pillar Incription of Harisena, Commander-in-chief of Samudragupta, is written in Classical Sanskrit; the legends in the Gupta coins are in Sanskrit.

In the field of Mathematics, Astronomy and Medicine great men wrote important books. Aryabhata, the famous astronomer in his ' Ariyabhattiya ' mentions the daily rotation of the earth on its axis and describes the true causes of eclipses. Varahamira, another astronomer wrote ' Panchasiddhantika ', ' Brihatsamhita ' and ' Brihatjataka '. In medicine Vriddha Vaghabatta, the author of ' Astranghirdya ' and Danvantri are great names in the Gupta period.

In the reign of Harsha who reigned in the 7th century the most important literary works were Bana's ' Harsha Charita ' and ' Kadambari ' and Harsha's three Sanskrit dramas, namely, ' Ratnavali ', ' Nagananda ' and ' Priyadarsika '

In South India, particularly in Tamil Nadu there was literary activity under the Pallavas and Later Chola kings. The devotional songs of the Nayanmars known as ' Thevaram ' were compiled by Nambi Andar Nambi and those of the Alvars known as ' Nalaiyara Divya Prabandam ' were codified by Nathamuni. Manickavasagar, a great Saiva Saint wrote his famous; ' Tiruvachakam '.

Chola contribution to Tamil Literature was great. ' Jivaka Chintamani ' a great classic of Tiruttakka Thevar, a Jain, ' Kundalakesi ', a Buddhist work and ' Kalladam ' of the poet Kalladanar belong to the Chola period. Jayankondar's ' Kalingattuparani ' dealing with the conquest of Kalinga by Kulothunga Chola, Kambar's ' Ramayana ', Pugalendi's ' Nalavenba ', Bhavanandi's

'Nannool', and Sekkizhar's 'Periyapuranam' or 'Tiruttondar puranam' all belong to the period of the later Cholas.

The Cholas, besides patronising Tamil poets, also promoted Sanskrit learning. Sanskrit colleges were founded. Rajaraja II ordered the compilation of an alphabetical Sanskrit Lexicon the 'Nanantharnava—Samkshepa' of Kesasvamin.

The period from the death of Harsha to the Muslim invasions of Muhammed Ghazni is called the 'Rajput Age' as there were a number of Rajput Kingdoms in North India. The contribution of the Rajput Kings to Sanskrit literature was great. In drama we have the names of Bhavabuti who was patronised by Yasovarman of Kanauj, Rajasekhara who lived in the court of Mahendrapala of Kanauj and Jayadeva who was the court poet of Lakshmanasena of Bengal. In Kashmir Somadeva wrote his collection of stories called 'Kathasaritasagara' in the 11th century and Kalhana wrote his famous 'Rajatarangini' or 'Chronicle of Kashmir Kings' in the middle of the 12th century.

(b) In Mediaeval India

The Muslim conquest of India resulted in the decline of Sanskrit literature: Persian, Hindi and Urdu became the most important languages along with the regional languages. The emphasis of the Bhakti movement on the mother tongue gave an impetus to Hindi and other literatures. Amir Khusru, 'the prince of poets' wrote a number of poems in the Persian language.

In South India the Vijayanagar Empire made a big contribution to Telugu literature. Krishna Deva Raya's reign is called 'the Augustan Age of Telugu Literature'. The scholars who adorned his court were called the 'Ashtadiggajas.' Allasani Peddanna one of the Ashtadiggajas, was the court poet of Krishna Deva Raya and was proficient in Sanskrit and Telugu. He was called the 'Andhra-Kavi-pitamaha' or 'Grand-father of Telugu poetry.' His most important work was 'Manucharita'. Krishna Deva Raya was himself the author of literary works in Sanskrit and Telugu. He wrote two Sanskrit plays, 'Jambavati Kalyanam' and 'Usha Parinayam' His Telugu work 'Amuktamalyada'

or 'Vishnuchittiyamu' is a devotional poem dealing with Vishnuchitta, the foster-father of Amukta malyana or Sri Andal.

The Mughal Age was productive of great Persian and Hindi literature. Babar was proficient in Turki and Persian. His lyrical poem 'Diwani Babar' and his autobiography, 'Babar Nama' were written in Turki language.

Persian literature made great progress in the time of Akbar. Abul Fazl wrote the 'Akbar Nama' and 'Aini Akbari'. Nizamuddin wrote 'Annals of Akbar' and Badauni wrote 'Turkh-i-Badauni.'

A large number of books were translated into Persian in the reign of Akbar. Badauni was a scholar in Sanskrit and he translated the 'Ramayana' and a portion of the 'Mahabaratha'. Ibrahaim Sirhundi translated the 'Atharva Veda.' Faizi, brother of Abul Fazl translated into Persian 'Lilavathi', a work on Arithmetic.

Gulbadam Begam, Babar's daughter wrote an account of her brother 'Humayun Nama' at the request of Akbar.

The reign of Akbar is an important epoch in the history of Hindi Literature. Birbal, the Kavi Raj was famous for his witty and humorous verse. Perhaps the greatest figure in Hindi Literature was Tulsi Das, the author of 'Rama Charit Manas.' Sir George Grierson thinks that Tulsi Das 'is the most important figure in the whole of Indian Literature.' Another important Hindi writer was Sur Das, the blind bard of Agra. In his 'Sur Sagar' and 'Suravali' he has given a description of the sports of Lord Krishna in his childhood and also the beauty of Krishna and Radha. Some writers place Surdas above Tulsi Das saying that 'Sur is the Sun and Tulsi, the Moon.'

Among the writers of Shah Jahan's reign, Abdul Hamid Lahori, the author of 'Padshanama' was the most important. His eldest and favourite son, Dara Shikoh was a student of the Vedanta and Sufi litarature and of the New Testament. His 'Mingling of the Two Oceans' is a comparative study of Hinduism and Islam.

He translated the Upanishads and the Bhagavad Gita into Persian with the help of the Pandits of Varanasi.

Jagannatha Panditaraja, the Sanskrit poet-rhetorician was patronised by Dara and Shah Jahan. He wrote a number of poems about his patrons, Asaf-Khan, father-in-law of Shahjahan, and Dara Shikoh. His 'Rasangadhara' and 'Bhaminivilasa' are the most important works in Sanskrit.

(c) The English Impact and the Growth of Regional Literature

The influence of English literature on the literature of Indian languages was intensive. Poetry had been composed in India since the days of the Rig Veda, but prose came to be written as a result of the Western impact. Begun as arguments for and against religious and social reform, prose forms, rapidly reached perfection. Novels, short stories, essays and drama developed in Indian writing —the short story particularly in the 20th century.

Bengal led the other provinces in the matter of regional literature. Among the Bengali writers, *Rabindranath Tagore*, occupies the pride of place both in prose and poetry. His famous poem 'Gitanjali' got for him the Nobel Prize for literature in 1913. He wrote many novels, dramas and short stories. 'Gora' and 'the Wreck' are considered to be his best novels. The National Anthem of India 'Jana Gana Mana' was composed by him. His famous Viswabharathi University at Shantiniketan stands for the preservation of Indian culture. He was very proud of Indian culture and called upon the west to appreciate Indian culture. Besides literary subjects, fine arts were taught in Shantiniketan. Through Viswabharathi Tagore attempted to harmonise the ideals of East and West and to broaden the bases of Indian nationalism. Tagore was a world citizen, he was an internationalist.

Next to Tagore, the important Bengali writers were Bankim Chandra Chatterjea and Iswara Chandra Vidyasagar.

In Maharashtra, *Kesavasudhar*, the 'Father of Modern Marathi Literature' and *Bal Gangadhar Tilak* were the most important writers.

Telugu literature produced two great writers, namely *Veerasalingam Panthulu* and *Desodharaka Nageswara Rao*. *Pantulu* was the creator of modern Telugu literature. His novel 'Rajasekhara Charitram' is considered, a classic. He translated 'Sakuntalam' and 'Ratnavali' from Sanskrit into Telugu. Nageswara Rao worked for the growth of the modern newspaper.

In the 19th and 20th centuries there was a remarkable development of Tamil literature. The court of the Maratha King, Serfoji Raja of Tanjore became the meeting ground of literary men and many a writer received royal patronage. Tandavaraya Mudaliar wrote in good prose 'Panchatantra'.

Perhaps the greatest of the Tamil poets of the 19th century was *Ramalinga Swamigal* whose 'Tiruvarutpa' is a marvellous collection of devotional poems. Another writer of the same century was Meenakshi Sundaram Pillai, the Guru of Dr. U. V. Swaminatha Aiyar. H. A. Krishna pillai and Umaru pulavar also made valuable contributions. The former's 'Rakshinya Yatrikam' and the latter's 'Seera Puranam' are important literary pieces.

In the 20th century Dr. U. V. Swaminatha Aiyar collected the ancient Tamil classics and published them. Maraimalai Adigal, Thiru V. Ka, Dr. R. Sethupillai, and Dr. C. N. Annadurai have made significant contributions to Tamil Literature.

An outstanding poet of the 20th century was Mahakavi Subramania Bharathi. His strong point was patriotic poetry. He has also composed poems on traditional and Puranic themes. His poems roused patriotism and zeal for social reform. He was followed by Nammakkal poet Thiru V. Ramalingam Pillai a great national poet, who was appointed as poet Laureate of Tamil Nadu. His poems breathe national fervour and Ghandian ideals.

Another outstanding poet of this century was Bharatidasan. His poems 'Pandian Parisu' and 'Kudumba Vilakku' are greatly appreciated. Kavimani Desiga Vinayagam Pillai was another popular Tamil poet of this period.

One result of the English education was the rise of Indo-Anglians. Indo-Anglians are those Indians who have contributed the finest poems and specimen of prose in the English language. The most important Indo-Anglians are Sarojini Naidu, the 'Nightingale of India' and the authoress of a number of poems like the 'Palanquin bearers,' Jawaharlal Nehru, who has written 'Autobiography', 'Discovery of India', 'Glimpses of World History' in classical English prose, Mahatma Gandhi whose 'Experiments with the Truth' is written in simple faultless King's English, R. K. Narayan the famous novelist and short story writer and Dr. S. Radhakrishnan who has written a number of books on philosophy in superb English. The books written by above mentioned writers contribute what is known a 'Indo-Anglian Literature'

CHAPTER X

SCIENCE AND TECHNOLOGY IN INDIA

From early times India recognised the importance of science and technology. The progress attained in these fields of knowledge during the ancient period was remarkable. However, this trend did not continue during the medieval period, mainly because of foreign invasions and internal turmoils. After the beginning of modern times India drew closer to western sciences. There emerged several scientists and technologists, who placed India in the main stream of scientific advancement.

The origin of Indian sciences can be traced to the Indus Valley Civilization. The planning and architecture of the cities of Mohenjodaro and Harappa indicate that the people had acquired a sound knowledge of simple geometry. The construction of drains, having brick manhole covers, the manufacture of cotton cloth and the use of metals like copper and bronze suggest that they attained great progress in technology. There flourished a merchant class, through whom a commercial arithmetic too developed. It is believed that the Indus people invented the wheel, which revolutionised the communications.

The Vedic Literature give only fragmentary information about sciences, though the early Aryans did not ignore the study. In the making of the Vedic altars they followed the principles of geometrical algebra. Search for auspicious moments for the performance of Vedic rites and ceremonies led them to the study of stars and taking of an interest in astronomy. The Vedic Indians observed the celestial bodies, the bright wandering objects, the course of the planets and comets and the eclipses of the sun as well as of the moon.

The period that followed the Vedic Age was one of great empires, of which the Maurya Empire, the Gupta Empire and the Harsha Empire were the most famous. In the South the Cholas and the Andhras had their sway. Political stability, maritime activity and

overseas expansion gave a great stimulus to the growth of science and technology. In the educational institutions founded by the Buddhists, the Jains and the Hindus the different sciences were taught.

The contacts with the ancient Greeks helped the growth of astronomy in India. The Garhi Samhita says: 'The Yavanas are barbarians, but the science of astronomy originated with them and for this they must be reverenced like gods'. There emerged in India great astronomers, who made significant contributions. Aryabhatta, the greatest among them, was born at Pataliputra in A.D. 476. In his well known work *Aryabhattiya* he asserted the theory of the rotation of the earth on its own axis and indicated the cause of solar and lunar eclipses. The other astronomers of the ancient period were Varahamihira, Brahma Gupta and Bhaskaracharya. Their works on astronomy were called the *siddhantas*. They deal with the movement of planets, eclipses and measurement of times. There was an astronomical observatory at Ujjain in Central India. The astronomers worked out a solar calendar with lunar months, with provision for periodical adjustments.

Ancient Indians understood the importance of arithmetic. The *Yajur Veda Samhita* and the *Pancha Vimsa Samhita* deal with this subject. The numbers are given in ascending decimal table—as *eka* for one, *dasa* for ten, *sata* for hundred, *sahasra* for thousand and so on. Aryabhatta and Mahavira wrote treatises on mathematics and discussed mathematical problems including zero.

Medical science was generally referred to as Ayurveda. It was intended for the preservation of the life of human beings, animals and plants. The orderly functioning of the body was explained in terms of the tridoshas-*vata*, *pitta* and *kapha*. When these are deranged, there would follow malfunctioning of the body. Among the scientists who made contributions to the growth of Ayurveda, were Charaka, Vaghbhata and Sisruta. While the *Charaka Samhita* gives importance to internal medicine, the *Sisruta Samhita* to surgery. The accounts given in the works give an idea that the ancient Indians maintained their own dispensaries, made medicine out of herbs and metallic compounds, and performed major operations like amputation.

Chemistry made great progress in the second and third centuries A.D. It was closely allied to alchemy or *rasa vidya* and to metallurgy. The word *rasa* meant mercury, which together with sulphur and mica were central to the chemical thought of India. The people of the age knew the processing of steel and exported iron products to foreign lands. Nagarjuna was a chemist as well as a metallurgist.

The Muslim conquests strengthened the contacts of India with the Arab countries and Central Asia. In consequence Indian sciences greatly influenced the Asiatic countries. The Arabs copied the Indian numerals and translated the works of the Indian scientists into Arabic. Through the Arab world the Indian ideas and conceptions migrated to Europe.

The great achievements made by the west in modern times gave impetus to the growth of sciences and technology in India. The English introduced western sciences to this country. In the meantime the Indian scientists made significant contributions. Among them are J. C. Bose, C. V. Raman and H. J. Bhabha. Born in 1858 at Mymensigh, now in Bangladesh, Bose displayed scientific talents even in his younger days. Encouraged by his Jesuit teacher, he continued his studies at Calcutta and then a Cambridge. He was appointed Professor of Physics at Presidency College, Calcutta. The area of his interest was radio communication but subsequently he turned to plant life. As the result of hi experiments in the responses of plants to such stimuli as light, sound and electricity, he asserted that plants like animals, adjusted to change through 'inherited memory of the past'. In 1917 he founded the Bose Research Institute at Calcutta. C. V. Raman (1887–1970) was a great scientist. Born at Erode, he studied at Presidency College, Madras and did his research at Calcutta, Cambridge and California Institute of Technology. As a result, he formulated the theories of 'modular equation' and 'continued fractions' His discovery of what is known as *Raman Effect* influenced later works on molecular strueture. In 1930 he was awarded Nobel prize. H. J. Bhabha (1909–1966) a nuclear scientist, was born at Bombay. He took his doctorate from Cambridge and worked with Niels Bohr on the studies that led to the discovery of the

quantum theory. After his return to India he did his research on cosmic rays. He served as Director of the Tata Institute of Fundamental Research, Chairman of the Atomic Energy Commission and in 1955 as Chairman of the U. N. Conference on the Peaceful Uses of Atomic Energy.

After Independence, India has recorded great progress in science and technology and has succeeded in using science for the welfare of the people. For example as a result of the joint venture of the International Rice Research Institute, and the Indian Agricultural Research Institute, the Green Revolution has been effected. By this revolution it is sought to put an end to food shortages on a permanent basis. Similarly as a result of the fruitful co-operations between the Indian Dairy Development Corporation and the World Bank, a Dairy Development Project at Anand, pioneered in milk production and distribution. Inspired by the success of this venture, 'White Revolution' has been launched in various states. To exploit the untold wealth of the seas with particular reference to fish, efforts were made to launch the Blue Revolution in progressively building up a deep-sea fishing fleet and the promotion of better storage facilities.

CHAPTER XI

INDIAN RENAISSANCE

Renaissance, as generally understood, refers to the revival of interest in the classical literature of ancient Greece and Rome. The spirit of enquiry, criticism and rationalism, created by it, led to reassessment of traditional values, beginning of Reformation, geographical discoveries, destruction of feudalism and rise of nation states. In India the renaissance was not so sweeping in its character, as it was in Europe yet it led to a new assessment of religious conceptions and social customs and an intellectual awakening.

Several factors contributed to the renaissance in India. Among them were: the British conquest of India exposed the defects in the Indian civilisation, the western education exercised a subtle influence on Indian thought and political unity gave a common sense of purpose. A mercantile company, that came for trade, conquered a magnificent empire and asserted its imperial sway. The Christian missionaries preached their religion and gained converts. The railways, telegraph and the other achievements of western science, which the new masters introduced in the country, revealed the inadequacy of the oriental civilisation in certain respects. Added to these the westerners considered themselves as of superior race and treated the people of the land, even those who by tradition considered themselves as high born, with utter contempt. Exposition of the defects of the oriental civilisation and humiliation suffered at the hands of the aliens led the intellectuals to a new assessment of the cultural values and a search for ideas, which could be employed in their attempt to face the challenge. Secondly, the English introduced the western system of education. They founded schools and colleges on European model and introduced the study of European literature, arts and sciences. The fatalistic people, who had been more concerned with their imagined welfare in the other world rather than the vast opportunities in the present world, experienced through this channel the salutary influence of liberal ideas. The spirit of enquiry and skepticism, that came in its wake, led the people to doubt the acceptability of beliefs, handed down to

posterity through tradition and superstition. Added to these, the Indians developed a new faith in the national unity of the country. The foreigners brought political unity to the land and introduced a uniform administration, rule of law, better means of communication and a common language in English. The people belonging to remote regions found it possible to meet at a common place, exchange their views and thereby experience the influence of the ideal of national unity. The unity of purpose instilled a new sense of purpose among the people.

(a) Religious Awakening

The organisation of a number of cultural societies ushered in a religious awakening of great magnitude. Among them the Brahma Samaj, Arya Samaj, Rama Krishna Mission and the Theosophical Society were the most important. While some of them followed a conservative line advocating a going back to the real and imagined glories of the past, others promoted a liberal policy aimed at the inculcation of what was good in the East and the West.

Raja Rammohan Roy, founder of the Brahma Samaj, developed an aversion for the traditional beliefs ever since he witnessed the tragedy of his brother's widow, who was forced to perform *sati*. A noted scholar in several languages and the Hindu scriptures, he came under the influence of liberalism of the west. He preached the oneness of God and condemned the worship of images and the attendant rituals. In support of his views, he published extracts taken from the Sastras. As a liberal thinker, he attacked the social evils of *sati*, polygamy and child marriage and advocated widow remarriage, female education, freedom of the press, rights of the tenants in zamindari lands and introduction of the western system of education. These progressive views made him the prophet of new India. To his work is attributed many of the reformist movements in modern India. In 1828 he founded an organisation which became the Brahma Samaj. A temple built in 1830 was thrown open to all people for worship. Brahma Samaj popularised his teachings of one supreme being, prayer as the sole means of self purification and eradication of the evils in the caste system. Besides, it championed the ideals of personal freedom and social equality, which in effect were alien to the Indian society.

In Maharashtra under the inspiration of Keshab Chandra Sen there was founded in 1867 the Prarthana Samaj. Unlike the Brahma Samaj, it accepted the diversity of Hindu gods, worship of images and orthodox form of worship. However, like the Brahma Samajists, its followers worked for the reform of Hindu society and the abolition of social evils. They favoured intercaste dining and marriage and uplift of the oppressed communities. Among the members of this organisation the most famous were Justice Ranade and Gopala Krishna Gokhale. Due to their efforts were founded the Deccan Education Society, Wido Re-marriage Association and Depressed Classes-Mission.

Dayananda Saraswathi founded the Arya Samaj in 1875. In contrast to Brahma Samaj, the Arya Samaj opposed all foreign influences and suggested return to the ways of the past, sought to trace all kinds of virtues and the scientific concepts in the Hindu literature. In consequence, the impact of Arya Samaj upon the society was mixed; it was reactionary as well as progressive. As a reactionary movement it sought to read too much in the Vedas and declared its opposition to other religious systems. As a progressive movement, it advocated social reform, acceptance of monotheism, removal of caste restrictions and eradication of disabilities put on women. It also inculcated patriotism and roused the national consciousness of the people.

Colonel Olcott and Madame Blavatsky founded the Theosophical Society at New York in 1875. At the invitation of Swami Dayananda Saraswathi the head-quarters were shifted to Adyar, Madras, in 1886. The Society aimed at the promotion of universal brotherhood without any distinction of race, colour or sex and at the study of comparative religion, philosophy and science. Mrs. Annie Besant, an Irish woman, who made India her home, joined the society. She promoted a system of education, based upon India's cultural traditions, founded the Home Rule League and championed the cause of India's freedom.

The Ramakrishna Mission, known after Ramakrishna Paramahamsa, served as the most influential agency of Hindu renaissance. Paramahamsa held the view that the same God was worshipped

under different names and different religions were different paths leading to the same goal. Narendranath Dutta, afterwards Swami Vivekananda, who became his disciple, founded the Ramakrishna Mission and popularised the teaching of his master. To him world was not maya or illusion but a stage in the evolution of mankind to progress. The Ramakrishna Mission devoted itself to the spiritual development of man, spread reformist ideas, started educational institutions and undertook social welfare activity.

The awakening among the Muslims was limited in degree, for they did not seek to take advantage of any of the political or educational systems introduced by the alien English, who deprived them of their princely status. Gradually they understood their folly and tried to rectify it. Syed Ahamad Khan started the Aligarh Movement and founded the Mohammadan Anglo Oriental College, which grew into the Aligarh Muslim University. Mirza Gulam Ahmad founded the Ahmadiya Movement. These organisations aimed at bringing about a resurgence among the Muslims, at countering the influences of Hindu and Christian missions and wanted to instil nationalism among the Mohammadans.

(b) Educational and Social Reform

The period witnessed the advent of great changes in educational system and social custom. In the beginning, the British government encouraged the revival of Indian learning. Warren Hastings founded the Madrasa at Calcutta, Sir William Jones the Asiatic Society of Bengal and Jonathan Duncan a Sanskrit College at Varanasi. The Christian missionaries opened schools and introduced the study of western languages and western subjects. Raja Rammohan Roy demanded the introduction of the Western system of education to enlighten the masses. Thomas Macaulay, President of the committee of public instruction during the administration of William Bentinck, denounced the classical learning of India and advocated the popularisation of the western learning. The Despatch of Sir Charles Wood, President of the Board of Control, in 1854 incorporated these views and outlined an educational system for British India. In consequence a department of education was created in each of the provinces and a co-ordinated system of education from the primary to the higher stages was evolved.

Female education received special attention from the beginning, but its progress was slow. Iswar Chandra Vidyasagar, a Brahma Samajist, established nearly forty schools for girls while Sasipada Banerji and Pandita Ramabai opened homes for the widows with a view to train them in small scale industries and to enable them to make a living. The homes for the widows and colleges for female education extended opportunities to women to take up professional and higher learning.

The British government entertained an idea that the wise method of ensuring its political domination was to leave the other-wordly minded masses well engaged in the performance of rites and ceremonies to the extent of diverting their attention. The English accordingly either adopted a policy of non-interference or even encouraged them in sticking to their customs. But the magnitude of social rigours was such that it forced them to depart from this policy. The Indian reformers too demanded governmental action to eradicate the social iniquities. In consequence regulations were enforced to prevent infanticide, to ban and suppress human sacrifice and sati. The orthodox sections of the society viewed these reforms with suspicion but failed to organise any formidable opposition.

Changes in the social structure too were visible. Because of the emergence of new economic forces and individualism the joint family system became less popular. The Sarda Act, named after its sponsor Rai Saheb Sarda, imposed restrictions upon early marriage. The servants of India Society founded in 1905 by Gopala Krishna Gokhale, condemned caste distinctions. Newspapers in Indian languages and in English appeared in large number and they exercised a salutory influence upon the common people.

(c) Art and Literature

The English scholars attempted a systematic study of the history and architecture of India. James Prinsep deciphered the Brahmi script with the help of Indo-Greek coins and John Marshall carried out excavations in the Indus valley. Fergusson and Cunningham attempted a scientific study of arts and architecture. The Ancient Monuments Preservation Act, enacted during the administration of Lord Curzon, provided for the preservation of the architectural

glories, bequeathed to posterity. As a result of these developments there came a new interest in the study of history and a pride in the heritage of the land. Renaissance in fine arts made progress side by side. To begin with, western techniques were adopted for the presentation of Indian themes, whether it was in painting or sculpture and later on Indian techniques were followed. This contributed to a renewed study of Indian art in its varied forms.

The western influence helped in the growth of languages and literature. The Christian missionaries in their attempt to reach the common people studied Indian languages, translated the scriptures and promoted the growth of literature. A remarkable development of the period was the beginning of prose writing. The plays of Shakespeare inspired the Tamil scholars. The *Manonmaniyam* of Sundaram Pillai represented an adaptation of the *Merchant of Venice* of Shakespeare. The *Nandan Charithiram* was the first verse drama in Tamil. Suryanarayana Sastri sought to combine the features of western and Indian plays in his *Rupavati and Kalavati*. Subramania Bharati (1882–1921) composed patriotic songs, took interest in western technology, worked for the emancipation of women and took part in national movement. Viresalingam Pantulu wrote the first novel in Telugu. Dramas were written on the traditional and simple life of the people. Ravi Varma Tampi composed stories for kathakali dramas, Kerala Varma wrote *Mayura Sandesam* in imitation of Kalidasa's *Meghaduta* and Vallathol Narayana Menon composed several short poems. E. V. Ramaswami Naicker was a rationalist who in his writings attacked the evils of Hindu society, condemned caste system and promoted a Dravidian movement.

The North Indian languages too achieved phenominal progress. Bengali led the other languages of the North in the composition of novel, essay, short story drama and simple prose. Raja Rammohan Roy, Bankim Chandra Chatterji, Ramesh Chandra Dutt and Rabindranath Tagore contributed in a great deal to the growth of modern literature in Bengali. Hindi developed as a modern language during this period. Dayananda Saraswathi wrote works in forcible Hindi. Bharatendu Harischandra composed numerous essays and dramas. John Gilchirst wrote Urdu dictionary and Grammar. Muhammad Hussain of Lahore simplified the com-

position of Urdu poetry, while Ghalib of Delhi promoted prose writing. Marathi and Punjabi prose of the modern times developed due to western influence. Pandit Man Singh wrote poems and short stories in Punjabi, while Keshavasuta contributed to the growth of modern Marathi poetry. The poems and essays of Lalsankar were famous among the works in Gujarathi. These devlopments synchronised with the transition of Indian languages from stagnation to progress.

The Indian press grew into prominence during this period of social awakening. Hickey started a weekly called *Bengal Gazette* in 1780. It was followed by the *Calcutta Gazette* the *Indian World* and the *Madras Gazette*. Though they were in English, these issues gained a wide currency. Indian pioneers too took interest in the establishment of newspapers. Among them were the *Amrita Bazar Patrika*, *Indian Mirror*, *the Kesari* and *the Hindu*. Because of governmental restriction and suppression, the Indian press experienced repeated ordeals, yet it played a significant role in the spread of new ideas.

The rise of nationalism marked a culmination, as the political end, of the awakening, ushered in by the renaissance. A new interest in classical works convinced the masses of the cultural unity of the people, living in the remote parts of the country. The historical works, composed by various scholars, too revealed the steady march of the country to political unification. Through western education the Indians learned the literature of rationalism, the works of the great thinkers like Mill, Burke, Locke, Voltaire, Adam Smith and Rousseau. Newspapers and periodicals, that appeared in different languages, carried the message of the revolutionary movements to the people. The reformers of the period instilled a new faith in the culture of the past and gave a new hope for the future. In consequence the Indian national movement marked an aspect of the renaissance. In this respect it struck a parallel with similar developments in history.

CHAPTER XII

INDIA'S CONTRIBUTION TO WORLD THOUGHT

Located in South Asia, India occupies a central position among the countries of the world. It is situated on the high way between the East and the West by the sea. Beyond its northern borders is the huge land mass of Asia, inhabited by diverse races of people and beyond the southern shores are the high seas and rich islands. The geographical location has rendered India a meeting ground of cultural influences and enabled her to spread her own culture abroad, to the East and the West, to the interior territories and the nearby islands.

From ancient times India developed a distinct culture of her own. This found manifestation in the civilizations, from the Dravidian to the Aryan and from the past to the present. It is possible to distinguish different cultural areas in India but essentially Indian culture developed a unity of its own. Interposed by no insuperable mountains or unfordable rivers, peoples and ideas moved freely from region to region. Many of the customs of the Dravidians were assimilated with the Aryan. During the period that followed there poured in invaders and colonists from Central Asia and West Asia. The English and the French came as merchants and conquerors. In the years of invasion and spoliation there came slaughter and destruction but ultimately the cultural currents acted and reacted so as to develop a composite culture.

It is possible to identify certain distinctive features of the Indian culture. Firstly, it is the religious element. Religion is so interwoven with worldly matters that law, literature and art are often considered sacred. Most of the works composed in local languages are usually devotional in character and only in modern times a departure from such tradition is attempted. Architecture was made to serve the needs of religion. Secondly, the caste system, village community and joint family supplied the social bases of civilization. Society was regulated not by the free play of any competitive force but by status, tending to continuity rather than to development.

Political instability caused by the rise and fall of empires was balanced by social stability associated with economic stagnation.

Certain characteristics distinguish the Indian culture from the Western culture. The Indians called their culture by the term 'manavadharma', which stood for human culture. It was intended to serve the needs of all human beings irrespective of age, sex or colour and to have a universal appeal. Besides, it is based upon a thorough understanding of the nature of man and his relations with other beings in the universe and with the universe as a whole. Added to these, the power of assimilation displayed by the Indian culture was so remarkable that seldom was it possible to find an equal parallel in other areas of the world. Different races with their own cultural traditions entered India as conquerors but they were absorbed into the stream of society and their culture was gradually assimilated. The Muslims remained apart from the Hindus, being separated by religious beliefs and social customs. The Hindus, in self-defense tightened caste restrictions and retired into self imposed isolation. Yet mutual influences did not lack, for they were reflected in the evolution of a common language in Urdu, fusion of the Hindu and Persian forms of painting and acceptance of the architectural style like the arch, the dome and the minaret. After the advent of the whites, arts and customs in India were powerfully moulded by the European systems:

Diverse agencies contributed to the spread of Indian culture abroad. Among them were militarists, missionaries, traders, workers and gipsies. Ambitious chieftains and adventurous rulers moved beyond the traditional borders of the country to establish kingdoms and colonies abroad. Buddhist missionaries visited foreign territories to spread their religion. Merchants and workers established their settlement in the western regions as well as in the island territories. The gypsies freely moved about from country to country. In modern times the travellers and writers have also contributed to the popularisation of elements of Indian culture in foreign lands.

(a) Spread of Buddhism

From India Buddhism spread to Central Asia, China, Japan, West Asia and to South East Asia. The early missionaries sent by

Emperor Asoka visited Central Asia and Ceylon. In subsequent times Kanishka too sent Buddhist missions to foreign lands. These marked the beginning of the long succession of scholars and pilgrims who travelled between India and China for a thousand years. The early travel routes passed across the Himalayas and the Gobi desert. As the dangers on the way seemed many, another route was found across the seas between India and Indo-China.

All the details about the missions and travels by the pilgrims are not known. However according to the available evidences Kashyaepa Matanga who reached China in 67 A.D. led the first mission which consisted of several saintly men.. He carried with him manuscripts in Sanskrit. These missionaries learned the Chinese language and settled down in Lo Yang province. It is pointed out that at one time during the sixth century A.D. there were more than 10,000 Indian families and 3,000 Buddhist monks in this province. Kumarajiva, who went to China in 401 A.D., was a prolific writer, who wrote about forty seven works including translation of that of Nagarjuna into Chinese. Jinagupta, another great Buddhist, went to China during the sixth century A.D. He learned the Chinese language and drew around him many Chinese disciples, one of whom was an emperor of the Tang dynasty. His translations into Chinese included thirty seven Sanskrit works.

As the result of missionary activities Buddhism spread far and wide. When the Chinese pilgrims reached India they found Buddhist settlements in Central Asia. Buddhism reached an advanced stage, when Christianity rose in Palestine. It is believed that some of the Christian practices like meditation and fasting were copied from Buddhism.

From China pilgrims visited India too. Among them the most noted were Fa-hien, Huan Tsang and I-tsing. Fahien, a disciple of Kumarajiva in China, visited India during the Gupta period and studied in the University at Pataliputra. Huan Tsang travelled all over the country, when Sri Harsha ruled over North India. He spent years in Nalanda University as professor of Asian civilization and became Vice chancellor. His work *Si-yu-ki* or the Record of the Western Kingdom makes a fascinating reading and it furnishes much

information about the country, I-tsing reached India by sea in 671 A.D. and he studied at Nalanda University, learned Sanskrit and carried with him numerous texts to China.

Buddhism spread in China during a period when that country was passing through difficult times. To the people who were suffering from internal disorders, flood, drought and epidemics, it had a great appeal. Subsequently there followed a period of reaction. The Chinese scholars attributed their misery to the acceptance of an alien faith. Besides, the worship of God—the Buddha of Mahayana Buddhism—was something strange to the Chinese tradition. The result was that the Chinese rejected Buddhism gradually and turned to Neo-Confucianism. Therefore it cannot be asserted that Indian influence upon China was of so great a magnitude as it was projected.

(b) Establishment of Colonies

Enterprizing merchants and daring adventurers moved to far off areas and founded colonies. Accounts furnished in Sanskrit inscriptions, Arab writings and Chinese narratives indicate the establishment of Indian colonies in Burma, Malaya, Indonesia, Siam, Indo-China, Central Asia and North Africa. Some of the early Indian settlers managed to reach as far as Taiwan, the Philippines and Madagascar. Nevertheless the principal area of colonization was South East Asia. Indian historians refer to this region as Greater India but this is resented by the intellectuals of South East Asia. It appears that there were four important ways of colonization during the period between the first century A.D. and the tenth century A.D Names given to the new colonies were often Indian—thus Cambodia from Kambuja, an Indian town, and Java from Yavadwipa, a Sanskrit word which meant Island of Millet. Subsequently, the powers of South India, of Kalinga, Andhradesa and Tamilnadu, turned pioneers of imperialism in this region. They established their imperial sway overseas and founded commercial and colonial settlements in Ceylon, Burma and the Indies.

The settlements of the Indians grew in power and developed into maritime empires, some of which lasted for more than thousand years. Two Hindu kingdoms emerged in Indo-China.

One of them, Champa embraced most of Vietnam of the present day, while the other, Kambuja included Cambodia, Cochin-China, Laos Siam and parts of Burma and Malaya. In the Malay peninsula was founded the Silendra Empire, which included the Malay region the islands of Java, Sumatra, Borneo and Bali. During the eleventh century the powerful Cholas presented a threat to its greatness. Rajendra Chola conquered a large part of the Empire, after which the Silendra power declined. On the ruins there emerged the Majapahit Empire in the island of Java. Another kingdom was Malacca. A ruler of Malacca embraced Islam, which greatly helped the spread of this religion in South East Asia. A Tamil kingdom called Kandi flourished in the northern region of Ceylon.

During the age of these powers Indian culture penetrated to South East Asia and powerfully affected language, arts and architecture. Buddhism and Hinduism were the popular religions. Sanskrit was a prominent language, which influenced the local languages. The words sukarno is derived from 'su-karna' and 'swayamvara, which indicated a game, from a similar word. State ceremonies were Indian and were conducted in Sanskrit. The administration and jurisprudence were copied from India. Under the impact of Hinduism and Buddhism, temples and monasteries were constructed in large number. As noted earlier Indian art and architecture derived their basic character from the ideals associated with religion and philosophy. As religion went from India the basic conceptions of art too influenced these regions. The famous dances of Java and Bali were derived from Indian sources, while the alphabet of the language in Cambodia bears South Indian character.

The influence of India is seen most marked in the monuments of art and architecture. At Borabudur in Java the life story of the Buddha is carved in stone. The stupa, situated on the summit of a hill, consists of a series of terraced images of the Buddha. These images and sculptures represent the finest examples of Indo-Javaneese art. At other places there are reliefs reproducing legends of Vishnu, Rama and Krishna. The great temple of Angkor Vat and the monuments at Angkor Thom indicate a fusion of Indian and Khmer styles of architecture. Around the temple at

Angkor Vat is a vast area of architectural ruins with artificial lakes, canals and bridges.

Indian culture spread to the north as well as to the west. The Kushans who had their capital at Peshawar occupied the central Asian provinces and the Indians settled down at khotan. The excavations conducted by Aurel Stein have resulted in the discovery of the ruins of monasteries and images of Indian gods. With the Persian Empire as the link, the Indian culture spread to the western region too. The Indian princes sent emissaries to the Roman Empire and promoted trade. The discovery of regular currents of the monsoon in the Indian Ocean in the first century A.D. helped the regularisation of India's trade with the European countries. Alexandria in Egypt developed into a great emporium when the Indians had their trading settlements. It is believed that the Malabar teak imported into Palestine was used towards the construction of the Great Church at Jersusalem by king Solomon. The Indian goods like pearls and silk were in so great demand in the Roman Empire that the historian Pliny was moved at the loss of gold and silver, sent in exchange.

(c) Migration of Fables

Perhaps the most remarkable phenomenon was the migration of fables. They were carried by the wandering tribes like the gipsies, also called as Egyptians, by the traders from Greece and *Byzantium* and by the Mongolian invaders of eastern Europe. As early as the sixth century B.C. Aesop's Fables were known in India. By the same period the *panchatantra* was translated into Pehlevi language in Persia and was entitled Kalila and Dimma, from the names of two jackals in one of the stories. From this work was made a version in Arabic from which the stories found their way to Europe. A German version was one of the earliest of the printed books. It affected Greek literature and was translated into Dutch, Danish and Icelandic languages. Sir Thomas North, using an Italian translation, introduced the fables to Elizabethan England, and from him Shakespeare borrowed the two apologues of the Three Caskets and the pound of Flesh. Max Muller traces the story of Perretta to an Indian source. Perretta, carrying her milk-pot on her head to the market, has day dreams of selling her milk, buying a hundred eggs,

selling the chickens, and bartering them for a cow and a calf. The calf kicks its legs and so does *Peretta.* The milk is spilt and Perretta only hopes, she may escape a beating from her husband. In the Indian version, Perretta is a stupid Brahman, who has cooked a mess of rice, which he hopes to sell at a profit and thinks he will eventually marry a wealthy woman. He dreams of giving his wife a beating, and waving his stick breaks the pot and the rice is spilt. Another example is found in the story of Cinderella who is Suvarnadevi, the Hindu princess, who dropped her slipper into a lake. It was found by a fisherman who presented it to the prince Ugrabahu, who falls in love with the unknown wearer and employs all means to trace her. In fact the *Arabian Nights* contain a large number of tales derived from Hindu, Greek and Persian sources. These stories found their way to Spain from where to European main land.

(d) Work of the Arabs

After the Arabs settled down in Sind by 712 A.D. they came into contact with the Indian civilization. They learned from India sciences, mathematics, medicine, astronomy, philosophy, literature and arts. In fact they laid the foundations of their cultural greatness between 750 A.D. and 850 A.D. largely with the aid of the ideas obtained from India. The Hindu numerals and the decimal system were copied in the Arab countries. The Hindu astronomy became popular. The noted Arab astronomer Abu Mashar studied Indian astronomy at Varanasi. The Arab scholars who studied in India served under the Caliphs of Baghdad. They carried with them the works of Charaka and Brahma Gupta, which were translated into Arabic. During the Caliphate of Harun-al-Raschid Hindu physicians were employed in his court. From the Arab world Indian arts and sciences migrated to Europe. Havell rightly observes. It was not until the Muslim invaders had made India their home that Islam took its place as a civilizing power in the world. All the scientific elements which formed Arab scholarship were in the eighth century borrowed from India. The knowledge of chemistry, mathematics, medicine and astronomy which the Arabs disseminated in Europe was almost wholly borrowed from Indian sources. The sword of Islam and imperialism of the Arabs helped the sciences of the East in their trend westwards to Europe. This

served as a powerful factor that contributed to the Renaissance in Europe.

(e) Cultural Impact upon the West

In modern times India exercised her influence through the indirect channel of European commerce and imperialism. It was the determination of the Portuguese to break the monopoly held by the Venetian and Genoese merchants in eastern trade which led them to undertake arduous explorations, culminating in the discovery of the Cape route to the Indies. This momentous development excited an interest in geographical explorations, eastern markets, colonisation and the writing of travel accounts.

The journal of Sir Thomas Roe describes his audience with Emperor Jahangir: 'High on a gallery, with a canopy over him and a carpet before him, sat in great and barbarous state the Great Mogul.' This seems to have inspired Milton's picture of Satan 'High on a throne of royal state, which far outshone the wealth of Ormuz and of Ind'. The Jesuits learnt Indian languages, particularly Sanskrit and translated the Yajur Veda into French which made a deep impression on Voltaire. Max Muller translated the Rig Veda into English and edited the Sacred Books of the East, which enabled the western world to have a first hand account of the Hindu, Zoroastrain, Buddhist, Muslim and Chinese scriptures. In Germany Ruckert revealed the beauties of Indian poetry and Goethe was immensely attracted by the *Sakunthala* of Kalidasa. Shelly, Wordsworth and Carlyle were influenced by the Hindu philosophy. The Indian influence upon the Transcendental movement in America, which started mainly as a protest against New England Puritanism, was marked. Emerson, its prophet, studied the ancient scriptures of India. Thomas Moore wrote his famous ***Lalla Rookh***, a series of stories recited by a young poet to the daughter of Emperor Aurangzeb in order to beguile the tedium of a journey from Delhi to Kashmir. She was going to Kashmir to become the bride of the Prince of Bokhara, but on the way she succumbs to the charms of the handsome young bard. The party arrives at its destination; the bride goes to meet her betrothed, and he turns out to be none other than the young story teller himself.

A movement which affected European thought very strongly in the later Victorian period was theosophy. Madame Blavatsky, a Russian, joined hands with an American, Colonel Olcott, in evolving the theory that world is under the guidance of a hierarchy of Mahatmas or masters whose incarnations were Krishna, the Buddha and Jesus. Mrs. Annie Besant, the successor of Blavatsky turned an upholder of Indian nationalism. Under the influence of theosophy a large number of people in America and Europe acquired some ideas about *karma*, rebirth and other Hindu doctrines.

Among the leaders who exercised a powerful influence were Swami Vivekananda, Rabindranath Tagore and Mahatma Gandhi. Vivekananda attended a Parliament of Religions at Chicago in 1893 and later founded the Ramakrishna Mission with a view to wean its followers from greed, sensuality and materialism of the west by means of the ancient truths of Hinduism. Tagore played a unique part in the spiritual and cultural renaissance of modern India and his *Gitanjali* and *Sadhana* exercised considerable influence upon contemporary thought. Mahatma Gandhi infused a new spirit into the national struggle for freedom by the application of the ancient Hindu doctrine of *ahimsa* or non violence. The new approach enunciated by Gandhiji had exercised much influence upon Europe, Africa and America, though it had its own critics too.

In the field of art the influence of India abroad is considerable. Foreign visiters like Sir Thomas Roe were impressed by Mughal miniature paintings. During the eighteenth century European painters went to India and painted pictures of the scenery and monuments. Thomas and William Daniell prepared a collection of paintings entitled Oriental Scenery, which was responsible for creating an impression about the romantic East which was widely reflected in contemporary literature. A taste for oriental items like Kashmir shawls and embroidered bed spreads became fashionable. European visitors were impressed with the Indian style of architecture and made attempts to adopt certain forms, but the influence was not considerable

It is too much to assert that India holds the balance in the world wide competition and cold war between the rival ideologies-communism and capitalism. Yet it cannot be denied that India is a

factor in international affairs. The concept of non-violence and non-coperation had been applied by the Indian tribes of U.S.A. in their struggle against American aggressions, but in practice it failed. India on the other hand had proved its efficacy in the course of her struggle for freedom. To the minorities in different countries particularly the Black Americans this had a tremendous appeal. Martin Luther King had established that this could be wielded to gain justice to the racial minorities, oppressed by the majorities.

Experiment in democracy too has excited wide interest. The periodical elections, party system and village communities represented the working of democracy on a gigantic scale. This had influenced the evolution of democratic institutions in several of Asiatic and African countries.